

THE BAHÁ'Í MAGAZINE

Vol. 25

APRIL, 1934

No. 1

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THE BAHÁ'Í MAGAZINE

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THE LAW OF CHANGE

THE call of Baha'u'llah is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine."

—*Shoghi Effendi.*

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"Bahá'u'lláh taught that in all schools and colleges sciences, both divine and material, should be taught in order that the students may discover material realities and the realities of the Kingdom, for material sciences are as the body and divine sciences are as the spirit. The body must live by the spirit."

—*Abdu'l-Bahá.*

A GREAT DEAL of attention has been paid to character development in the last few years. The need for this is obvious. The authority of the family and of the church on the life of childhood and youth has been constantly diminishing. The influence of ancestral morality and of religious precepts is about as feeble as in any period the historian can point to. Therefore the school is desperately turned to as a sociological and ethical, as well as intellectual factor, in the development of the child.

And this is as it should be.

Education cannot escape a definite moral obligation. Its responsibilities are not to the intellect alone, but to the full nature of man and woman. As humanity has been evolving from brute to homo sapiens, education has been the major factor of progress. But progress cannot stop with the arrival at man-intellectual. It must go on to the further development of man-ethical and man-spiritual. In this higher development education, I conceive, has the same responsibility for furthering progress that it has always had.

It is folly to say that education is concerned only with the child's intelligence, and that his moral and spiritual nature must be formed by the home and the church. The higher development of man is a major

operation, requiring as complete an environmental conditioning as possible. The school, which has possession of the child for half its waking hours apart from meals, certainly has an equal responsibility with the home for the direction of the child's moral and spiritual nature.

THE CONCERN of the educator of today for the development of character in his pupils is not confined to benefits to the individual. Human society in its collective activities is in crying need of more earnest conscience and more ethical behavior. Of what use is it to train intellects for the purpose of exploitation? Better perhaps not to sharpen mental swords that may penetrate the vitals of society. If education is merely to increase the materialistic powers of man, leaving his moral qualities unchanged, we may well despair of civilization.

Dr. Arnold B. Hall, formerly president of the University of Oregon, recently gave me a very vivid account of how he became convinced, early in his educational career, of the necessity of developing character in proportion to the training of the intellect. In giving a course in political science early in his teaching career at a university in the middle west, he made the subject unusually concrete and vivid by detailed references to politics at

the state capitol. Among other things, he gave so clear a picture of how graft works in state and city government that two of his students the ensuing year were able to put these methods into practice in their fraternity stewardships, to the tune of several hundred dollars. Dr. Hall told me of his consternation, upon being confronted with these facts by the president, with the realization that these students had been actually helped to crime by the development of their intelligence without a correspondingly awakened conscience.

THE QUESTION of religious instruction enters markedly into this matter of the training of character. Education has had to fight for centuries to free itself from medieval dogmas and pious concepts antipathetic to scientific discovery and to human progress. As a result of this struggle, we have arrived at the complete separation of education and religion. Is this to be the final settlement of the case?

We can do very well without religion when we are dealing with facts. But can we do without religion when we are dealing with character? Ethical concepts and the practice of morality in the daily life depend very closely upon the truths revealed in religions of the past. Character training without illumination of spiritual vision or enforcement by the conscience of religion is not as effective as it needs must be.

One generation can live on the ethical momentum inherited from a previous religiously-minded generation. But when that momentum is spent, beware! We are witnessing today, in the enormous spread of

crime among our youth the effects of a religiousless age, in which the home and school have failed as agencies of character training.

Children pathetically need the assurance of those definite moral values that were in religion, and the motivation which comes from spiritual earnestness. It is not necessary that religion be dogmatically or creedally taught. But children should at least realize that principles of right behavior inhere in the spiritual pattern of the universe. They should feel and realize in adults about them a spiritual consciousness that will help them grow into an instructive adherence to spiritual principles of right behavior.

CERTAIN BASIC truths of the spiritual life could, I believe, be taught all children, even those in the public schools. First, that there is a divine Power which controls the destinies of the universe, causing not only the creation but also the evolutionary progress of both matter and of mind; and that this is a power that one can have faith in and turn to for aid. Secondly, that every human being has, or rather is, a soul possessed of infinite energy; living during life upon this planet only a minute fraction of its eternal existence; continuing in activity and progress after it leaves this earthly scene; and *deriving its destiny directly from the actions it has built into its character.*

That what we sow that also shall we reap; that every thought and deed has its effect upon the development of the inner Self, and hence its fateful consequences upon our future. Herein we find, I am convin-

ced, the greatest incentive for right action. To emphasize the great universal law of progress in the light of infinite growth and development presents ethics to the child from a point of view that strongly motivates right conduct. And *this is a truth in harmony with the findings of modern science.* It is not something that will have to be unlearned later in life.

ONE OF the greatest services of religion to the individual is to give a concrete focus to idealism. The history of civilization shows this distinctly to be true. Although fundamentalist religion has, in doctrine and in practice, frequently proved an oppressive and retrogressive force, on the other hand it is clear that religion has proved itself to be the most definite and vivid focus of reforms. The abolition of gladiatorial combats in Rome, of human sacrifice among the Druids, and of slavery in modern times is traceable directly to the high idealism and zealous self-sacrificing activities of religionists. Hundreds of minor reforms in modern times are traceable to the same source. The reasons for this are clear to anyone who studies the psychology of religion.

Greatest of all motives for service to humanity is the conscious effort to bring to pass the Kingdom of God on earth.

I know of nothing more splendid in all the history of human thought and endeavor than this concept of the Perfect Civilization—this vision to which philosophers, seers and prophets have dedicated their lives the ages down. It furnishes a broader and more satisfying in-

spiration for idealism than any gospel of personal salvation.

This is a program to which anyone can dedicate himself. Indeed, it is seriously to be considered whether the world can go on at all, unless the individuals composing it are willing to dedicate themselves to this aim of a *perfected* civilization. The establishment in any school of such an ideal center around which to rally the spiritual and ethical life of the children helps to tinge all thoughts and actions of the school with idealism.

IN THE BAHÁ'Í State the difficulties that at present stand in the way of spiritual instruction in the schools will be eliminated. All being united in the one universal religion, its precepts of noble living will be taught to the children from the earliest years. These Divine Words will effect not only their personality development but also their motives and the goals of life.

To all the children of the Bahá'í State will be unfolded that majestic vision of universally perfected and spiritualized humanity which will constitute the New World Order of Bahá'u'lláh. Toward ideals of service, of consecration, of pure and noble living, children of the future will be immeasurably aided by the power which religion brings to the daily living, and this spiritual atmosphere will surround the child not only in the home but also in the school.

The training of a single generation in this spiritualized type of education will effect a miracle in the expression of human nature on this planet and make possible the establishment of the Kingdom of God on earth.

THE END OF AN AEON

HELEN FRASER

Miss Fraser is Chairman National Council of Women, London; Executive, London Luncheon Club; Executive in National Women's Citizen Association and in the Council for Representation of Women in the League of Nations; Councillor, Kensington Borough Council, and associated with other organizations in England. Herein she expresses her ideas of this changing world and the need of the resurrection of truth.

We are living today in a period of disintegration of forms and institutions. Thrones, government, commerce, ideas are in the throes of change. Man in the mass, though he imagines he is governing, is at the mercy of contending forces whose intentions and desires he does not perceive even dimly. The elaborate mechanism he has built is slowing up, creaking, trembling, collapsing. We are quite clearly approaching the end of an aeon.

Here in Britain despite the outer show of stability we maintain, since we are a slow and conservative and long-suffering people, not given to sudden action, everything is in the melting pot, moving, unstable, ever-changing.

The disintegrating action is perceptible in every field of human activity, from governmental to social—nothing is unaffected. To have institutions disintegrating indicates the dying away of the inner power that animates them. It means the spirit is going or has gone out of them. On the outer, practical plane it means they cease to have authority, to carry conviction, to sustain or support action and organization in life.

CONFORMATION and loyalty to our forms in society, whether they be of government, politics, finance, industry, law, education, art or social

welfare is dependent not only on their being enforced but on their being accepted as authoritative and responsible manifestations of the spirit and mind of the people. It is literally true that no institution goes unchallenged today, and while it may be claimed that there is always challenge to institutions and established forms, the challenge today is so widespread as to resemble not the challenge always to be found in life, but much more the questioning that has heralded the decline and fall of all past empires, the consummations of the aeons of great teachers.

People are conscious, often without clearly knowing it, that the spirit is being increasingly withdrawn from the forms we have, so that there is to some a feeling of unreality in things. To others this withdrawal of the spirit brings a fear that makes them refuse to face it, and they continue to reiterate that things will get better and be again as they were.

As always in such a condition, leaders of the people are concerned with holding and seizing power, with action for reprisal against each other or to insure survival, with measures for ameliorating the most intense suffering. Always they try to patch the old garment, to put new wine in old skins—in vain—for relentlessly the great forces and

events that mould and overrule earth and man's destiny move on.

An aeon, like an individual, goes through the tests of the Divine whether, like the individual it goes on the way to the perfection that is its infinitely far off ultimate form, or on the "broad path" through the grave to dissolution and the end of its existence. For its spirit, and being, which are of God are eternal.

Is it not clear that what Christ Jesus always called the "world", that which we look out on is very largely the manifestation of the false, or the unreal, the phantasmal, in the eternal sense, of that life that must be laid down to gain eternal life?

The forms we have now in the world are all rooted in possessiveness, in self-gratification, denying the bounty of God to the many,

justifying in law and politics and teaching the power of the Cains over the Abels of the earth. The Bahá'i Teachings set forth with great clarity the need of changing not only the forms but the fundamental spirit of our institutions.

The pattern laid down by our Lord on the mount stands eternally true. There is no compromise possible in the end. The relative truth of the world must bend to the absolute truth of the Divine. Man moves only in the freedom of the law and suffering he himself has evolved, and is again bringing most of his work to death.

The present forms are moving to dissolution and the grave—but out of it can come the resurrection of truth, of an earth made "new", of forms expressing truth, truth not only universal, but eternal, always known to the wise, still taught to him that hath ears to hear.

"Among the results of the manifestation of spiritual forces will be that the human world will take on a new social form; the justice of God will become manifest. . . . New remedy and solution for human problems must be adopted. . . . The government of a country must make laws which conform to the divine law."

"And among the teachings of His Holiness Bahá'u'lláh is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect."

—'Abdu'l-Bahá.

'ABDU'L-BAHA--THE SERVANT OF GOD

Z. N. ZEINE

The author, a teacher in the American University at Beirut and a graduate of said institution, presents herewith a brief, but intensely interesting picture of the life of 'Abdu'l-Bahá. What Mr. Zeine states about his article gives it great historical value.

"I have made an attempt in this article, very imperfectly perhaps, to record some of the impressions of my childhood days when I had the privilege of meeting 'Abdu'l-Bahá almost daily in Haifa. When once one had met 'Abdu'l-Bahá, whether old or young, one could not forget Him."

"The personality of 'Abdu'l-Bahá, the magnetism that permeated Him and radiated from Him, will always remain a mystery. Even those around Him did not and could not understand Him. Indeed it will be long before mortal and limited minds can grasp the real entity of 'Abdu'l-Bahá's divine nature."

The second and concluding part of this article will follow in the May number.

EVER since the dawn of history, whenever there have been famines, plagues, earthquakes and eclipses, whenever a barbarian invasion or a terrible war has devastated a country, whenever terror and distress and misery and corruption have increased in the world, people have believed that "the world was dying, passing away, falling to pieces" and that the millenium, the dawn of a new age was at hand. Here are a few instances.

In the sixth century A. D., it is said that Pope Gregory the Great, urged the building of the Church of Apostles at Rome, "although the world was ending". During the tenth century, the phrase "the end of the world drawing near" was frequently used at the beginning of donations and charters to monasteries. The opinion of the thirteenth century is voiced by Dante: "We are already in the final age of the world". In the latter half of the seventeenth century, Abbot Joachim of Fiore, a mystic visionary, believed in religious progress and dreamt of a new age when "the knowledge of God would be universal, because revealed directly in men's heart by the Spirit, without the need of teachers."

Two hundred years later, in the

nineteenth century, the age of scientific achievements and mechanization of life, the belief in the millennium becomes even more intense. William Miller interpreting the "two thousand three hundred days" mentioned in Daniel 8:14, as 2300 years, calculated that this period would come to a close about 1844, "at which time the world would fold up, the righteous be transported directly into Heaven and the rest of the race destroyed".

By a most remarkable coincidence 'Abdu'l-Bahá Who was destined to become the recipient and the promulgator of a new Spiritual Light, was born on the twenty-third of May 1844.

THIS ARTICLE is not intended to be biographical in nature. But it is almost impossible to write about 'Abdu'l-Bahá without at least referring to the sufferings and privations which He endured for sixty years, from the time He was a child of eight. If Christ on Calvary once said: "Father, forgive them; for they know not what they do," 'Abdu'l-Bahá could have said it almost every day of His life, so great and numerous were the oppressions showered on Him.

At eight years of age, 'Abdu'l-Bahá is brought before the dusty

and rusty iron bars of an underground cell to see His Father, Bahá'u'lláh, then a prisoner of Nasiri'd-Din Sháh in Tíhrán, and persecuted for teaching such "seditious" messages as the following:

"O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country but in love for all mankind".

A YEAR later, we find 'Abdu'l-Bahá in a caravan accompanying His Father on His journey of exile to Baghdád. At that tender age, He is already entertaining the princes and the 'Ulamas of Islam who could not resist the temptation of calling on Bahá'u'lláh to listen to His teachings. When He is nineteen, He is banished again, this time to Constantinople. Shortly after He is in Adrianople. At twenty-four He is sent with a guard of soldiers to the fortressed city of 'Akká with Bahá'u'lláh and a small band of followers, children, men and women. For a time they seemed to be buried alive, for they had no communication whatsoever with the outside world. "During the intense heat, malaria, typhoid and dysentery attacked the prisoners, so that all, men, women and children were sick at one time. There were no doctors, no medicines, no proper food and no treatment of any kind." Only one man remained in good health and that was 'Abdu'l-Bahá. Speaking of those days, 'Abdu'l-Bahá once said laughingly: "I used to make broth for the people, and as I had much practice, I made good broth".

For a brief account such as this,

we cannot go into details. 'Abdu'l-Bahá spent the flower of His youth in the Prison City of 'Akká. Twenty-three years passed—well-nigh a quarter of a century!

ON APRIL 14, 1890, the monotony of events in 'Akká was temporarily broken by a non-Bahá'i traveler, an English scholar and professor in Cambridge University,* who came to visit Bahá'u'lláh for the first time. His description of 'Abdu'l-Bahá Who was then forty-six, is worth being repeated here:

"A tall strongly-built man holding Himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead indicating a strong intellect combined with an unswerving will, eyes keen as a hawk's and strongly-marked but pleasing features . . . One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muhammadans, could, I should think, scarcely be found even amongst the eloquent and subtle race to which He belongs. These qualities, combined with a bearing at once majestic and genial, made me to cease to wonder at the influence and esteem which He enjoyed even beyond the circle of His Father's followers."

Then came 1892. Bahá'u'lláh ascended to the Kingdom of Light whence He came. He left a Will in which He declared 'Abdu'l-Bahá the Center of the Covenant. On His shoulders fell the mantle of leadership and the great responsibility of promulgating the Most Great Peace advocated by Bahá'u'lláh, of "hastening the advent of the Golden Age" anticipated by Him, and in short of establishing a New World Order "Divine in origin, all-embracing in scope, equitable in principle".

But 'Abdu'l-Bahá was still a prisoner, still surrounded by enemies and spies and ungrateful friends. Nay, His enemies became now more

*Professor Edward G. Browne.

dangerous, their hatred increased while at the same time the government's restrictions multiplied.

"Sometimes we were better off and sometimes very much worse," said 'Abdu'l-Bahá. "It depended on the Governor who, if he happened to be a kind and lenient ruler, would grant us permission to leave the fortifications, and would allow the believers free access to visit the house [where 'Abdu'l-Bahá and family were permitted to stay]; but when the Governor was more rigorous, extra guards were placed around us, and often pilgrims who had come from afar were turned away."

Sixteen or seventeen more years passed.

Meanwhile 'Abdu'l-Bahá had ordered the erection of a building on Mount Carmel to become the resting place of the sacred remains of the Báb, the Forerunner of the Bahá'i Faith. But His enemies stirred the government to bring against Him the ridiculous charge of building fortifications on Mount Carmel "armed and garrisoned secretly". Whereupon the neurotic and suspicious Sultan 'Abdu'l Hamid sent successively two commissions from the Sublime Porte. The second one was "an extremely overbearing, treacherous and insulting Committee of investigation". It included commanders of varying ranks, one of them a general.

The Committee, helped by 'Abdu'l-Bahá's enemies, drew up a long report full of seditious libels and false accusations against 'Abdu'l-Bahá. He was even threatened that upon the return of the Committee to Constantinople, the Sultan would issue an order to either send

'Abdu'l-Bahá to Fezzan* or to have him "hanged" at the gate of 'Akká.

As the time was drawing nigh for the Sultan's firman to reach 'Akká and the sorrow and anxiety of 'Abdu'l-Bahá's family and His friends grew more intense, one evening a mysterious person presented himself to 'Abdu'l-Bahá and said that an Italian ship was at 'Abdu'l-Bahá's disposal. He could leave on it that same evening if He wanted to, and could choose to land at any safe place He desired. But 'Abdu'l-Bahá Whose courage was ever unyielding and Who never ran away from justice or refused to meet His enemies smiled and said: "The Báb did not run away; Bahá'u'lláh did not run away; I shall not run away". For three days and three nights the ship tossed up and down on the waves some miles off the coast of 'Akká. But 'Abdu'l-Bahá did not change His mind and the ship sailed away.

However, before the members of the Committee reached Constantinople, revolution had broken out. The Chairman of the Committee "was shot with three bullets, the general was exiled, the next in rank died and the third ran to Cairo where he sought and received help from the Bahá'is". 'Abdu'l Hamid lost his throne. Constitutional government was declared in Turkey. All political prisoners of the Ottoman Empire were set free and amongst them was 'Abdu'l-Bahá.

IT WAS 1908. 'Abdu'l-Bahá's family moved to Haifa, at the foot of Mount Carmel.

Three years later, 'Abdu'l-Bahá, bearing still the indelible marks of fatigue and sorrow on His face,

*A caravan station on the boundary of Tripoli in Fezzan, Libya, North Africa.

after forty years of imprisonment left the Mediterranean shores for Europe and America. He was a youth of twenty-four when He entered the Citadel of 'Akka. He left it with the weight of sixty-four years of age.

'Abdu'l-Bahá toured Europe and America for two years, from 1911 to 1913. Wherever He went, people of all denominations and social classes gathered around Him to listen to His words. With His unusually charming diction and most remarkable versatility, He conversed with those who had sought His presence. One instance picked out of many will convey to the reader some idea of the popularity and the respect that 'Abdu'l-Bahá enjoyed in Europe and America.

"Arriving at Vanners¹, He found a large, strangely mixed crowd, assembled about the gate to welcome Him, from the quite poor to the wealthy who had motored over from their country places. . . . All day long people of every condition gathered about the gate for a chance of seeing Him, and more than sixty drove or cycled to Vanners to see Him, many wishing to question Him on some special subject. Among them were the clergy of several denominations, a headmaster of a boys' public school, a member of Parliament, a doctor, a famous political writer, the vice-chancellor of a University, a well-known poet and a magistrate from London.

"He will long be remembered as He sat in the bow window in the afternoon sunshine, His arm around a very ragged but very happy little boy, who had come to ask 'Abdu'l-Bahá for six pence for his money box and for his invalid mother, whilst round Him in the room were gathered men and women discussing education, socialism, the first Reform Bill, and the relation of submarines and wireless telegraphy to the new era on which man is entering."

In America, 'Abdu'l-Bahá stayed for nine months and visited no less than thirty-two towns and cities spreading day and night the message of love and universal peace. He addressed people of all denominations and social classes in schools

and universities, in clubs and halls, in private homes and grand hotels, in churches and synagogues.

AND THEN came 1914 when the so-called God-fearing and God-loving nations of the world plunged into the dreadful holocaust of the Great War, when man fought against man with more than beastly and pagan cruelty. And the tragedy of it all was that every side prayed for divine assistance to win the war! Indeed it was not prayer but a shameless blasphemy! And what eloquent expression of our folly and stupidity is found in the following words uttered by a field-marshal of the Allies towards the close of the war:

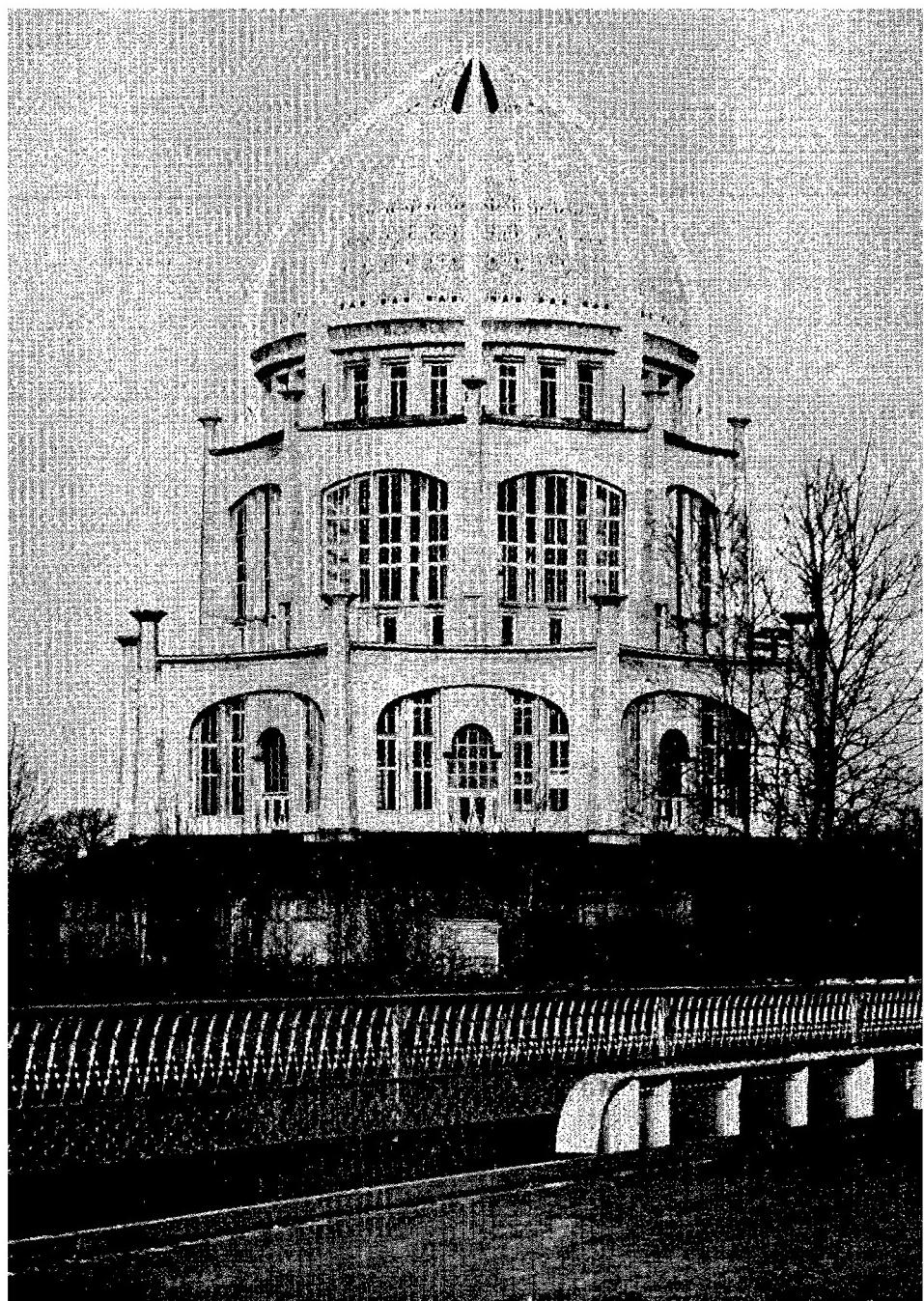
"With our backs to the wall, and believing in the justice of our Cause, each one of us must fight on to the end . . ."

At no time, perhaps not even during His long imprisonment was 'Abdu'l-Bahá's heart so pulsating with grief and sorrow as during the World War when a high percentage of fallacy and irrationality darkened the human mind and when the poison of hate filled the soul of man—man whom 'Abdu'l-Bahá believed to be "the highest creature of the phenomenal world, endowed with continuous bounty bestowed by divine generosity without cessation."

'Abdu'l-Bahá did not live long after the World War. "I have done all that could be done", He wrote. "I have served the Cause of Bahá'u'lláh to the utmost of my ability. I have labored night and day, all the years of my life . . ." He passed away on the 28th of November 1921, in Haifa, Palestine, shortly after mid-night. "His face was so calm, His expression so serene, they thought Him asleep."

(To be continued)

¹A little farm house on an old royal manor in Byfleet, a village some twenty miles out of London. ²From "Abdu'l-Bahá in London", American edition, pp. 84-91.



The first picture showing the completed dome of the Bahá'i Temple in Wilmette (near Chicago), Illinois.

BAHA'I TEMPLE DOME FINISHED

(As Reported by the "North Shore Review")

With placement of the ornamental stone work on the dome section of the Bahá'i temple completed early this month, temple trustees and representatives of the John J. Earley Studio, Washington, D. C. contractors, now are preparing for extension of operations to the clerestory section immediately below.

The dome of the Bahá'i temple, at Wilmette harbor, which now offers a brilliant concept of the ultimate appearance of the entire structure, is one of the five largest domes in the world. The peak of the joined ribs at the top of the dome stands the equivalent of 15 ordinary building stories above the ground. . . .

The process employed in casting the ornamental work was originated by the contractors. Two kinds of crushed quartz are used: opaque and crystaline. . . . The quartz, which is crushed to about the size of a thumb-nail, is mixed with a white Portland cement base, the pure white and non-staining qualities of the white cement setting the quartz out in brilliant, unalloyed relief. After casting and setting, the sections are stored in moist closets for two weeks to permit proper curing and then are polished to bring out the light reflecting qualities of the quartz.

Some appreciation of the ultimate weight to be carried by the nine great caissons which penetrate to bed-rock 125 feet below the basement floor is offered in the fact the 387 sections of ornamental work placed over the dome and the ribs weigh more than 500 tons. This weight is exclusive of the rest of the structure which was cast into place.

THE MASHRIQU'L---ADHKAR

(Bahá'i Temple and Its Accessory Buildings)

"When these institutions—college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving postgraduate courses, and other philanthropic buildings—are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

—*'Abdu'l-Bahá.*

A PERSIAN MIRACLE

During the past months the story of Keith Ransom-Kehler's arrival in Tíhrán and of her travels and visits to various cities and villages in Persia has been told in the pages of this magazine. In a detailed letter from Mr. A. H. Náimi, he states that for fourteen months she served in Tíhrán in a great variety of ways. Some things are possible for an American to accomplish in Persia that a Persian cannot. In his letter Mr. Náimi points out the uniqueness of this visit and the beautiful relations which existed between this gifted sister and the Persian friends. The following account has been compiled from Mr. Náimi's letter and Mrs. Ransom-Kehler's articles.



KEITH

PEOPLE of the West are accustomed to demonstrations, even frenzied demonstrations, but these are prompted by political zeal or partisan ardor rather than warm religious love and fervor. Can we understand a little the bond which drew a western sister to Persia and caused the friends there to receive her with such unselfish love and genuine joy?

The account which we received of Keith Ransom-Kehler's welcome at Tíhrán, the capital city, was written in such glowing terms that it seemed almost necessary to step it down lest American readers should consider it an exaggeration. But when again and again we received accounts of the enthusiasm and joy with which Keith was received in every city, village and hamlet which she entered, it began to be evident that it was the imagination of the people of the west which was at fault, limited and inhibited as it is by our restrained manners and stiff formalities.

In the first place when the friends learned of Mrs. Ransom-Kehler's approach, a group of them drove ninety-six miles to escort her to Tíhrán. When about half way there another larger group met them and

proceeded with them to Tíhrán and when finally they reached the city an assembly a thousand or more strong was gathered to welcome her. At Bárfarush a doctor and his family moved out of their house in order to insure the complete comfort and repose of their western sister and the doctor established his home and office elsewhere. Here a party of middle aged women walked a distance of twelve miles and back in order to be sure of a visit with her. Whenever she visited a Bahá'i village the whole community made holiday, coming in groups to meet her, the children singing and old and young raising the ringing cry of welcome, "Alláh-u-Abha".

On several occasions a new road was built; for perhaps an automobile had never entered this village or hamlet before. If, at another place, the ford of the swollen river was too deep for the auto, horses were in readiness. At one city where the party arrived by train "the telegraph master wired the governor . . . that a mob was marching through the streets". The governor at once telephoned the mayor to inquire the reason, and the mayor, "who had already been apprised, responded that it was only the peaceful Bahá'is greeting a Bahá'i from the West." Everywhere was overflowing joy and unaffected hospitality. And every-



A group of young Bahá'ís in one of Keith Ransom-Kehler's classes in Persia.

where were eager and tireless listeners hungry for the message which this sister had brought from the Guardian of the Bahá'í Cause at Haifa or poured out from her own loving and understanding heart.

Not in a single instance was this American visitor permitted to travel alone. She and her escort entered one village through "a shower of flowers and petals" and were met by "women bearing bright brass trays with offerings of fruit, perfume, flowers and incense". And everywhere she noted the light of joy in the faces of Bahá'ís even when they lived the monotonous peasant life of an isolated rural community. "There is a freshness, a spontaneity, a beauty, a simplicity about the true Bahá'í life that searches the core of the heart", wrote Mrs. Ransom-Kehler in one of her "Letters Home."

FROM THESE bits gathered from accounts already published it is plain that Mrs. Ransom-Kehler's journeys and visits in Persia were not those of an ordinary traveler. Her mission to Persia was neither diplomatic nor scientific. Nor was it as a sight-seer that she went, nor as a missionary in the usual sense of the word.

Commenting on her visit Mr. Naimi says: "Tourists, visitors of high scientific accomplishments, historians, archeologists and personalities of international renown have from time to time paid visits to this old country; but our chronicles do not show even in one instance that any general display of delight and rejoicing was ever manifested by the Persians for such visits except what the government authorities or the peoples immediately concerned could produce superficially and with

no deep sincerity. But the ecstasy of joy, the fervent delight, the concern and attention shown by friends at the visit and during the stay of Keith in this country were truly unparalleled and unprecedented."

And then he adds, "God's work is an inscrutable mystery which cannot be fathomed or measured by the standards of human logic or the usual rules of cause and effect". So to the uninitiated the almost extravagant ardor with which this simple untitled American citizen was received throughout Persia is unexplainable. Those who know of the bond of unity created by the Bahá'i teachings and the spread of the Bahá'i Cause from the East to the West and now from the West back to the East again will understand. These teachings have created a bond of "unity in the love of God". Think well on these words. This is a bond not unknown but rare and almost forgotten in the world. The early Christians possessed it. They knew its power.

REFLECT UPON what has happened to bring about this unique visit. In darkest Persia in the middle of the nineteenth century Bahá'u'lláh proclaimed the new age, the age of the oneness of mankind and of universal peace. Persecuted and harassed by His own government and that of a neighboring state, incarcerated and subsequently exiled from His native land and consigned to oblivion in the deadly prison fortress of 'Akká He yet stirred and roused the lethargic world by proclaiming principles far in advance of His times. From His prison throne He diagnosed the disease of the sick world and stipulated the remedy.

Gradually the Message spread over the world, to Europe, to America,—this Message which the world, now conscious of its sickness, is still so loath to accept. This is the Message which has created the strong, new, living and loving bond between Persia and America. It has caused followers of Bahá'u'lláh in Persia to journey to America in order to instruct Americans in the precepts and commands of Bahá'u'lláh and to inspire them with His love. It has stirred Americans to visit Persia in order to learn lessons of love and sacrifice, of hospitality and openhearted generosity. And this talented and devoted American sister who spent many months, nearly a year and a half in Persia, both learning and teaching, gave to Persia some of the things that America has and Persia lacks and received some of the hidden treasures that are Persia's but are lacking in America. For the East needs the West and the West needs the East.

The exchange of teachers and ideas with European countries is familiar to us, but the world has yet to learn that Persia has rich spiritual treasures which when turned to practical use will solve the vast social, economic and political problems with which mankind is now well-nigh overwhelmed; and that Persia is holding out her hands to the Western World asking for help in applying these same spiritual truths to her own problems. Persia is spiritually awakened, is alive and eager to turn this spiritual energy into action which shall make for just government, universal education, the liberation of women.

It is in this spirit that Keith Ransom-Kehler and Martha Root

and other American Bahá'ís have been received in Persia, the spirit of a mutual love, a mutual understanding, a mutual belief in Bahá'u'lláh's mission; the spirit of assurance of the early establishment of the World Order of Bahá'u'lláh coupled with a consuming desire to aid in bringing it about.

MR. NAIMI closes his letter with a little picture of the departure of the western sister from Tíhrán. The same anxious care for her safety and comfort was exercised as upon her arrival. The farewells were no less loving and heartfelt than the greetings, but tinged with sorrow. "Every Bahá'i in Tíhrán", writes

Mr. Naimi, "was aware that Keith was going and each tried to outdo the other in seeing her off." Companions attended her to Hassanabad, a village a few miles south of Tíhrán, where some two hundred friends gathered to listen to her and speed her on her way. Speaking of this farewell meeting Mr. Naimi says: "I wish that agnostic politicians and materialists who deny the feasibility of the unity of mankind and the elimination of hatred and warfare could have been present to see members of the human family from all religions, creeds and classes joyfully unified in the love of God through the Teachings of Bahá'u'lláh".

K E I T H

O poet soul, whose unremitting toil
Has helped to rend the veils from dark Iran,
Thy tree of love is planted in her soil,
Where Suns have clothed the crescent faith of man.

When, in the dawn of that immortal day,
Our martyrs quaffed of God's eternal wine,
The stream of glory coursed its crimson way
Until it blended their rich blood with thine.

First martyr from America to stain
The rose of Persia with thy fragrant blood,
The annals of thy life fore'er remain
The signs of love's unconquerable flood.

—*Philip Amalfi Marangella.*

NATIONS AS NEIGHBORS

BERTHA HYDE KIRKPATRICK

ROM his vantage point in Honolulu David Livingston Crawford has written a little book* "Can Nations be Neighbors?" with the expressed purpose that countries bordering the Pacific may be prevented from developing such an attitude of hate, jealousy and fear as exists in European countries. The book, he says, "frankly presupposes that this is a new world growing here and that it need not duplicate the history of international strife and hatred around the Mediterranean and around the Atlantic."¹

Mr. Crawford is a biologist and an educationalist. At present he is president of the University of Hawaii so that it is natural that he should be especially concerned with Pacific relations.

The central idea in this book is that nations can be neighborly just as individuals can if they will learn mutual respect. The question "Who is my neighbor?" can be answered in generous and humanitarian terms by nations as well as individuals if they will set themselves to it. Let nations keep their nationalism, the author says; but why can they not at the same time respect other people's nationalism? By this he means their laws, customs, culture and even their commercial activities. The book is most readable and abounds in suggestions of ways in which boys and girls and grown-ups may be educated in national neighborliness.

For example, faulty textbooks are a source of misunderstanding, dislike and even hatred between na-

tions. China has recently introduced a new set of textbooks with aims quite contrary to neighborliness. These books contain half-truths and misleading statements. We find such a statement regarding the economic oppression of China: "Oppression of this sort is more disastrous to us than massacre of armed millions of soldiers. When they use armed forces it is impossible to annihilate us, but if they use economic force, every one of us may be completely plundered of all our vitality within ten years and not one of us would be lucky enough to escape that fate."²

When one considers the great injustices that China has suffered at the hands of Western commercialism we can understand the spirit back of such statements. We must also realize where it will lead. All countries are offenders in regard to inaccurate textbooks. Our own histories and geographies abound in half truths and onesided statements which often breed a false feeling of superiority.

What is the remedy for this bad situation asks Mr. Crawford. A widespread consciousness that this barrier exists is the first step. Turn on the lights of publicity. "No nation would persist long in the use of faulty text books when the guns of ridicule are directed against the practice."³ Another aid in correcting faulty text books would be a world language for it would do much to spread accurate information concerning different countries and also concerning what is taught in different countries.

*The Stratford Company, Publishers, Boston, Mass. ¹See preface, p. 1. ²p. 40. ³p. 47.

ONE CHAPTER in this book is filled with illustrations showing how cultural differences are a barrier to understanding between nations. The occidental shows politeness in greeting another by a handshake while an oriental performs a series of bows. What is pathos to an occidental may be humor to an oriental. Under certain conditions suicide is noble for a Japanese while in the occident it is reprehensible. In commenting on these and other cultural differences Mr. Crawford says: "It is not necessary at all that the differences be removed and that all the world be brought to one culture. God forbid that such a thing as that should ever come to pass. What a deadly monotonous world it would be! What is necessary is that we learn about the differences and base our attitudes toward and judgments of other peoples on a sympathetic knowledge of them. Thus may international co-operation increase."¹ To help bring this about the author suggests that our colleges and universities might well offer courses in Oriental culture as they do now in Greek and Roman culture. And why not have an international exchange of professors across the Pacific as well as cross the Atlantic?

ANOTHER subject to which the author devotes several pages is the opportunities which cinemas and newspapers have for acquainting peoples of different nations with each other. For the most part these are poorly used. The newspapers fall short in that they print the unusual and so create wrong impressions. And while the author deplores the low standards, the falseness, the "caricature of the American home" depicted in the exported American film yet "how else," he asks, "ex-

cept by travel, could the people of the Orient get even as good a picture as they do of American and European cities and farms, industries and tools of manufacture, modes and methods of travel and transport, to say nothing of such items as women's place in the scheme of things, ways of courtship and love, characteristic ways of expressing emotions and many other things that go to make up a culture."²

What a great purveyor of neighborliness the moving pictures might be!

Mr. Crawford does not overlook the value of the many organizations to promote internationalism such as the Institute of Pacific Relations, the Institute of International Education, and many others which he mentions. Heading all these is the League of Nations much of whose educational work might be more fully utilized.

WHAT SHALL we say about the national superiority complex? Is there such a thing as a superior nation? These questions our author attacks with the facts and logic of a scientist. Cultural differences and race prejudices are bound up with the superiority complex. This feeling of superiority is not limited to Nordic countries, though they are prominent offenders. There is hardly a nation so small and humble but feels itself superior to some other neighbor nation. There is a reason behind the antipathy which people of different color and culture have for each other. Mr. Crawford traces this dislike back to primitive man whose dominating urge was self-preservation. Whatever was different and unknown primitive man shunned from fear, instinctive-

ly. But man has advanced now beyond the primitive state. Science and reason are now his means of protection rather than instinct and weapons.

Differences there are in races and nations but who shall say which are superior and which are inferior. . . . But for all practical purposes our author grants that there are superior nations, nations which rise above other nations just as certain individuals rise above others, either because of better government or greater industrialization or better development of natural resources or all of these things. The practical question is, How shall these nations treat each other? The answer is, treat them with respect. "To think of treating them all on an equal footing is as futile a thought as to desire that all culture be reduced to a uniform culture"¹ writes Mr. Crawford. And further he says, "Whether it be nations or individuals neighbors need not be equals to be good neighbors. Individuals who are very unequal in intellectual endowments and in economic status may still be good neighbors if there is the right mutual respect between them, and nations which are quite unequal in strength and different in culture may still be good neighbors".²

Nor does respect for a nation's neighbor mean that boundaries might not be changed but simply that such changes be made according to due process of law and to the satisfaction of all concerned. In regard to the Manchurian situation Mr. Crawford writes: "There is no doubt whatever but that the development in Manchuria is benefiting both nations, and will continue to do

so if they will cooperate reasonably in the great undertaking. The interests of the two nations do not seriously conflict, for one furnishes the land and the people to occupy it and till its soil while the other is furnishing capital and managerial ability both of which are as essential as the former two things. If one neighbor had not had its temper riled by the unfortunate first approach of the other, what a different story it might have been!"³

CLOSELY CONNECTED with the superior race complex is the question of interracial marriage. Recently conducted studies by the University of Hawaii suggest that contrary to current popular opinion hybrid people are neither inferior nor superior to both parent stocks. "One often hears in Hawaii that the Chinese-Hawaiian cross is an excellent one, producing a better strain than either the Chinese or Hawaiian stock and with the same frequency he hears that the Hawaiian cross is a vicious one, 'full of dynamite' and productive of great social evil. Both of these assertions are unfounded and lack a scientific basis of fact. The recent studies show that the Hawaiian-Whites and Chinese-Hawaiians are about equal in social achievements and general performance."⁴

It is in such things as these, race prejudice, national prejudice, or as he calls it, the national superiority complex, a lack of understanding of differences of culture, language difficulties, that the underlying causes of war lie, Mr. Crawford believes, and until we remove these causes through education we can expect very few results from disarmament conferences. "There is no greater

¹p. 87. ²p. 88. ³p. 98. ⁴p. 75.

task", says President Crawford, "no greater opportunity, confronting education than this: to teach the nations of the world to understand their neighbors, to respect their neighbors as themselves. Let us educate for mental disarmament, with the assurance that then physical disarmament will take care of itself."¹

THIS BOOK in itself is a valuable

¹p. 113. ²Abdu'l-Bahá, Star of West Vol. 5, p. 121. ³Abdu'l-Bahá, Star of West, Vol. 5, p. 115.

step in the most imperative task of educating for peace. Let it be read and put in practice so that "this ideal of Universal Peace may leap out of the world of words into the arena of activity".² With nations already at each other's throats we must make haste to use this and all other possible means to peace for, "Today in the world of humanity the most important matter is the question of Universal Peace".³

FUGITA SAN

KEITH RANSOM-KEHLER

The following appreciation of a unique personality, lovingly remembered by many Bahá'ís in the United States and by all visitors to the Bahá'i Shrines in Palestine, is taken from an interview which the author gave while she was visiting in Japan.

DURING the course of every year thousands of pilgrims and tourists visit the shrine of Bahá'u'lláh at 'Akká, and that of the Báb and 'Abdu'l-Bahá on Mount Carmel in Palestine. Lying at the foot of Mount Carmel and ascending half-way to its ridge is the city of Haifa, which has been made under the English mandate, the official sea-port of Jerusalem. It has thus become one of the international centers of the world.

"What more suitable than that the Japanese, noted for their excessive courtesy and consideration, should be the nation to contribute to this cosmopolitan port, an efficient representative of its spirit and of its culture in that universal contact which his position entails?

"FUGITA SAN went to America in young manhood and had become a medical student at the University of Michigan when 'Abdu'l-Bahá visited that country in 1912. Im-



Mr. Mountfort Mills of New York and London, international lawyer and distinguished Bahá'í who has represented the Bahá'i Cause at Geneva and other important places, here pictured with Fugita, the little man who contributes a big service.

bued with a liberal spirit, which is characteristic of his enlightened country, Fugita San heard in the Message of 'Abdu'l-Bahá that all-inclusive program to which mankind can subscribe without affront to their most cherished conceptions and beliefs. Thereupon he attached himself to the retinue of 'Abdu'l-Bahá and traveled widely as His companion, throughout the United States. At the close of the war, 'Abdu'l-Bahá summoned Fugita San to the Holy Land, there to assist Him in His ever-widening duties of ministration to a sorely-stricken world.

After the passing of 'Abdu'l-Bahá, when the direction of the Bahá'i Movement was taken over, at

His request, by His grandson, Shoghi Effendi, Fugita San became the one member of this household to whom was intrusted the delicate and important position of greeting all visitors and making them welcome. To reflect the true Bahá'i spirit of universal love and good-will to the countless number of Bahá'is and non-Bahá'is alike is the superlative gift of this ever kind and smiling Japanese whose happy spirit cheers and warms all who experience this contact. When we remember the innumerable cruises, the large passenger lists, that make Haifa a port-of-call, we begin to realize that this tiny little man with his heavenly smile is becoming an international figure.

HERALDS OF THE DAWN

MILLIE B. HERRICK

The following is the first part of a very worth while article dealing with the subject of the Forerunner of a Manifestation of God. The author has presented historical facts in a concise and readable form. The conclusion will follow in the May number.

HE earth in its journey around the sun makes an elliptical path. Its tendency is to fly off into space and thereby to leave this path, but the power of the sun holds it to its orbit. Like this power of the sun is the strength and purpose of the heralds and messengers of mighty God. When man has wandered far from Him, these Forerunners are sent from Heaven to draw him back to the Sun of Truth, to the Light of the World. It is of two of these Messengers that I would speak: John the Baptist, who came about 5 B. C.; and the Bab, who was sent in 1819 A. D. Both were Messengers of Fulfillment, both were Heralds of the dawn of a New Day.

AMONG THE JEWS before the Christian Era there was widespread expectation of the coming of a new order of things. This expectation had been derived from the older prophets and from the latest one: Isaiah had spoken of the preparation to be made for Him, the straight highway; Malachi had spoken of the herald to come, even the return of Elijah from the unseen world "before the great and dreadful day of the Lord."

THE JEWISH people were greatly agitated and distressed before the appearance of the Messiah. They were suffering under a tyrannical

government, and their thoughts were centered, therefore, upon national independence. They believed and hoped that the Coming One would free them from the Roman yoke and control thereafter the whole world. They dreamed of material splendor and grandeur for themselves and of a great Teacher wholly earthly and temporal in His power and majesty.

To some of the more thoughtful, however, the new time meant something quite different, something less material and more spiritual. Such people as Simeon and Anna and Joseph of Arimathea were waiting for the kingdom of God. Their eyes were open to the higher vision and the greater truth. When, finally, the transition did come, it came naturally at first, and more like an event of ordinary life. The old order passed away gradually and became absorbed in the new. Thus God fulfills Himself.

IN A JUDEAN village not far from Jerusalem, about 5 B. C. there was born a babe destined to fill a great place in the sacred history of the world. His parents, Zacharias and Elizabeth, were upright and blameless Jewish people. Zacharias was a priest in the temple at Jerusalem. It was his duty to burn the incense while the people were praying.

While he was working, one day, in the temple, an unexpected thing happened, so startling and wonderful that Zacharias could not speak for several months, so filled with awe was he. It seems that while he was busy near the altar, suddenly an angel stood before him, beautiful in light, and he heard a voice speaking: "Zacharias, do not fear. I am

Gabriel sent from God. I bring thee good tidings. Thy wife shall bear a son. Call him John. He shall be filled with the Holy Spirit and shall have the power of Elias in turning people to God. A messenger shall he be, of the coming of the Lord. I am sent to tell thee this. Be glad." Then he vanished from sight.

And it came to pass as the angel said. The babe was born, and Elizabeth and Zacharias named him John. And to John, afterward called the Baptist, the Almighty gave a mission, "the prophet of the Highest going before the face of the Lord to prepare his ways."

He was well trained in his boyhood, by his pious parents. He loved the out-of-doors, the desert and the Judean wilderness. There he roamed about dressed in camel's hair and leather girdle, and eating wild fruits, locusts, and honey. This freedom of the open was preparing him for his special work. "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing to Israel."

His public ministry began in 28 or 29 A. D. He was a stern teacher as the old Jewish dispensation was stern. He startled the country by his passionate earnestness, his boldness of speech, his fiery directness, "Repent ye! Repent! Repent!" he cried. "The kingdom of heaven is at hand. There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

Crowds of people went out to hear him. It was the proper thing to do. Wild tribesmen, shepherds, peasants, merchants, soldiers, Pharisees and priests hastened to his call and

listened to him. They needed to, for everywhere there was corruption, deep-seated and wide-spread. Everywhere personal immorality and injustice prevailed. "The times were out of joint." At such a time as this, a Manifestation always comes to earth—when it is in its deepest gloom.

How did John know that the kingdom of heaven was near? Who told him that a new day was dawning? To some souls in every generation the Voice speaks out of the Invisible. It calls majestically, mysteriously. It spoke to John. It is speaking today. John the Baptist was a great prophet, so great that a quarter of a century after the crucifixion of Jesus, St. Paul found in Ephesus a group of men who were still disciples of John and who knew but little about Jesus.

John baptized the people in the river Jordan. He adopted this primitive custom as a symbol of cleansing and change of purpose in life. It was a preparation for the Messiah and the New Day. He said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and with fire."

Meanwhile Jesus, the cousin of John, was growing into beautiful manhood among the common people of Nazareth. As a carpenter of the people He went from Galilee to be baptized by John who when he saw Him coming suddenly lifted his hand directing the eyes of everyone and exclaimed, "Behold the Lamb [Man] of God!" And when he was baptizing Him, the heavens opened and a dove descended upon Him and a Voice said, "Thou art my beloved

Son, in Thee I am well pleased." Jesus understood this heavenly sign, this divine assurance, God's confirmation of His mission. Immediately He drew apart from the people and departed into the wilderness to meditate and pray—to think things over.

After forty days He returned to the scene of His baptism where John was still continuing his labor. Some of the Baptist's disciples joined Him: Andrew, John, Peter, Philip, and Nathanael. They knew their Messiah had come. Northward to Galilee they followed Him to learn from Him and to spread His truth throughout the Graeco-Roman world.

SOON AFTER the baptism of Jesus John's imprisonment came. Herod was a cruel and crafty official of the Roman Emperor against whose vices and immoralities John protested vigorously. He had moreover, married Herodias, the divorced wife of a kinsman. John spared no one because of family, race, or position; he spared not even the king. Herod therefore cast him into Machaerus, a gloomy castle on the heights east of the Dead Sea.

John suffered in prison. He began to have gloomy thoughts about himself and his work—and Jesus, "Was He, after all, the Messiah?" He sent some friends to Jesus in Capernaum asking Him about it. His reply was that John must judge for himself, that He was making the blind to see, the lame to walk, the deaf to hear, and raising the dead to life.

Not long after this Herod gave a feast in the castle to his Galilean

nobles. Salome, daughter of Herodias, danced before him. Her grace of body so pleased him that in the excitement and revelry of the evening he promised her that he would give her anything she might wish, even to half his kingdom. Urged by her wicked mother she demanded the head of John the Baptist. Herod hesitated for just a moment and then gave his consent. And so the executioner was sent in to do his bloody work.

"Said Salome to her mother:
 'Away with lute and harp,
 With the glad heart forever and the
 dance;
 Never again shall tabret sound for me.
 Oh! fearful mother! I have brought
 to thee
 The silent dead, with his rebuking
 glance,
 And the crushed heart of one to whom
 are given
 Wild dreams of judgment and offended
 heaven.'"

John's work was done. Prophecy was fulfilled. The Messiah had come—the New Sun, and the New Year.

"What went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist."

NINETEEN CENTURIES have passed. Again we look upon the human race in its spiritual development and evolution. At this time it is better prepared and readier to receive the deeper and greater truths of the prophet. What Jesus could not tell His generation, now a new Manifestation can give. Again God opens the Divine Book and sends to earth His Messengers of Revelation to guide and illumine by His Word its progress toward perfection.

As JOHN the Baptist was the Herald who proclaimed to the Jews in Judea the coming of the Manifestation of Jesus, the Christ,—so the Báb, meaning the Gate or Door, was the Herald Who foretold to the Muhammadans in Persia the coming of the great Teacher Bahá'u'lláh. This was in the nineteenth century.

Persia, at this time, had fallen from her high estate. Her early greatness, queen among nations, was gone. There was corruption in her public affairs, feebleness in her officials, cruelty in her rulers, bigotry in her priests, ignorance among her people, and superstition everywhere. Zoroastrians, Muhammadans, Christians, and Jews hated one another and refused to associate together though they were living in the same country.

Here and there, however, even in this deplorable state of affairs, there were good souls awaiting eagerly the coming of the Mihdi, the successor of Muhammad. They felt sure His time was at hand. And it was. The Báb came, the Herald and Messenger of a new era, the "Flame of God's Undying Fire."

His birthplace was Shiráz in southern Persia. His father and mother could trace their origin back to Muhammad Himself. They named their child 'Ali Muhammad. While He was still an unweaned babe His father died and the child was given into the charge of an uncle on His mother's side, Háji Mirzá Siyyid 'Ali, a merchant.

He was sent to school like any other ordinary child. Yet He was not like an ordinary child, there was

something different about Him. One of the teachers brought Him home one day saying as he did so that he felt a mysterious power about the child which only "The Lord of the Age" could explain. Nabil, the historian, says that He showed evidences of superhuman wisdom such as he was powerless to recount. "The understanding of these mysteries is given to seekers after truth. . . . Whatever signs of unusual greatness and knowledge appeared in Him were innate and from God."

THE BAB, like John the Baptist, was born into the world with a special work to do. His appearance was "The early light of the true morn."

As a youth He was fair of face for a Persian and possessed a personal beauty and charm. He was sweetly pious, obeying both the letter and the spirit of the Prophet's teachings. His voice was soft and melodious. His manner humble, lowly, and self-effacing; and the expression of His face was so serious that one seeing it could never forget it—such was the impression.

Most of His days devoted to commercial work were spent in Bushire on the Persian Gulf. There, upon the roof of His house, He would meditate and pray unmindful of the burning heat of the summer sun. He would turn His gaze in the direction of Tíhrán greeting with joy the rising sun which to Him was the symbol of the Day-Star of Truth, Bahá'u'lláh, soon to dawn upon the world. He seemed to be entrusting the sun with a message to His Beloved.

He married when He was twenty-two and when His son was born He named him Ahmad. In the year preceding the declaration of His mission, 1843, the child died. The Father did not grieve over His loss but consecrated his death by words like these : "O God, my God! . . . grant that the sacrifice of My son, My only son, may be acceptable unto Thee. Grant that it be a prelude to the sacrifice of My own, My entire self, in the path of Thy good pleasure. Endue with Thy grace My life-blood which I yearn to shed in Thy path."

(To be continued)

PERSIA -- ANCIENT LAND OF GLORY

HELEN PILKINGTON BISHOP

*The author is one of the most prominent and gifted workers among the Bahá'i youth of America taking an outstanding part in youth activities both inside and outside of the Cause. The material in this article is selected from her thesis presented to the Division of Social Science, Reed College, Oregon, in partial fulfillment of the requirements for the degree of Bachelor of Arts which she received last June.**

DUNHAPPY Persia in the middle of the nineteenth century belied its splendid past. The impoverished nation was sunk in apathy, preserving but a remnant of the ancient sovereignty which it

had formerly exercised, victim of a woeful spiritual ignorance in which formal piety and corruption flourished. It was not always thus. History records brilliant epochs in the evolution of Persia, during

*The editors consider the exhaustive bibliographical footnotes accompanying this thesis as one of the most scholarly efforts in research and reference work. Lack of space precludes publication herein. These references will be furnished upon request to any one interested.

which its culture contributed to the enrichment of the world.

Persia covers an enormous area, the western and larger part of the lofty Iránian plateau. It combines days of intensive sunshine with nights of stimulating cold. The heart of the country is a relentless desert, desolate throughout all seasons; but the more favored soil was the first to yield the peach, the orange, the lime, the pistachio, lilac, narcissus, and jasmine. Because there were no natural harbors of consequence and no navigable rivers, transportation down the ages has been by caravan. The traveller, weary of the afflictions of the desert, delights in "the gardens watered by living streams" as in an earthly Paradise. In these oases the atmosphere is free from the phantasms of the dreaded desert: the sky is a flawless turquoise frequently enhanced by snowy peaks. This is the fabulous Persia of gardens and nightingales, perfumes and sons—Alexander of Macedon feared Persia's seduction of its conquerors might prove more hazardous than warfare.

Here in the plains one must seek the background of aesthete, poet and priest, probably dark from exposure to the sun; while from the mountains there first appeared the fair Aryan family—pioneers, warriors, men of action. Prehistoric and unknown is the racial origin of this Aryan people; but, if not by race, by language the Iránians stand identified with the people of India—perhaps the most ancient of stocks.

In those early times Persia lay in the direct path of the highway between Europe and Asia. It received a flow of peoples; witnessed

the birth of great religions and the making and undoing of states; lived in the flux of the movements which have helped to mold the patterns of culture; participated in the dissemination of ideas. Elements of culture both material and symbolic were introduced into Persia by interaction with the peoples of Egypt, Phoenicia, Assyria, and Chaldea, and their assimilation modified and enhanced the Persian genius. The imprint of this genius upon the eclectic features of its art harmonized them and gave to the whole a distinctive appeal.

The ruins of Persepolis introduce us to a composite art, born of the royal fancy, which had gathered into an artificial, powerful unity every artistic form which had struck it in the provinces of Assyria, Egypt, and Asiatic Greece: it was the caprice of an omnipotent dilettante with a love of size.'

The art of Persia was Oriental and it was Aryan; like that of Greece, to which it was indebted in sculpture, it displayed, to some extent, a sense of proportion and a love of order. Its charm was to affect the Arabs, and, through the Arabs, the Western art of the Middle Ages.

Hellenic customs and ideas and, doubtless, new blood was introduced into Persia by the Greek armies under Alexander. He encouraged mixed alliances and set the example by his marriage to Roxana. Nor was the Greek world uninfluenced by Persia. It is said that Alexander owed his dream of world-monarchy to his prototype Cyrus, who had created two and a half centuries earlier a vast empire from the Indus to the Hellespont, "the first of its size to be seen on earth."

This Cyrus achieved by applying new principles of government. The Great King broke with the custom of razing the cities of the enemy, destroying the captives and exiling or enslaving whole peoples, after

the practice of Assyria and Babylonia. In the treasure-houses of the latter he found national gods, which he restored to their owners, and permitted the Jews to return to Jerusalem to rebuild their Temple.

WHAT WAS the personal belief of this illustrious figure, whom the Greeks admired as one "full of wisdom", the Babylonians regarded as a worshipper of Marduk, and the Jews hailed as "the anointed of the Lord"? Was the Great Achaemenid like his dynasty a believer in Ahura-Mazda, God of Light, who directed the course of civilization to the ultimate victory of justice and peace? His Prophet Zarathustra, in spite of the opposition of the priesthood, had made *taboo* the blood-sacrifice which they sanctioned, and reformed the ancient religion by winning men away from formalism to the active resistance of evil and the endeavor to harmonize social relationships.

The Achaemenids adhered to a religious conception of monarchy: the king reigned "by the grace of Ahura-Mazda." Their political wisdom was pervaded by a moral temper: they conceived of the conquered as subjects and permitted them to keep their religion, their law, and even their national chiefs. Except in crushing rebellions they conducted warfare with moderation. Out of order came prosperity: roads were built; communication increased; ideals of religious toleration and the divine sanction of government spread throughout the empire. The *mores* unified diverse communities in their allegiance to the king. Autoocrat though he was, his adherence to the ethical code of a vital religion served as a

plastic social control. On the whole, the rule of the Achaemenids was benevolent; it was progressive because it established a wider unity among the numerous states which comprised this universal empire.

UNDER THE Sassanian Dynasty Zoroastrianism became the state religion. Its supreme head was the king; his presence was revered as the earthly shrine of the Deity. The political genius of Persia and the superb art school which adorned the kingdom with monuments attracted travellers from China, India, and Constantinople—even Rome yielded admiration. Persians have not ceased to extol the golden age of the Sassanids: to the persistence of their reverence for it may be traced the monarchical trend of the Iránian ethos.

This trend became the source of conflict when democratic Arabic, exuberant in the early period of a great religious awakening, poured its militant missionaries into Persia. Here an old fiction must be shattered; the conquerors were a composite group, by no means uniformly Arabs—many were not even Muslims. They closed in upon the political anarchy and religious separatism which concluded the decline of the Sassanids. Zoroastrianism was not annihilated; but it ceased to play a vital part in Persian life. The masses were converted to the new religion.

The cultural transformation was dramatic: Islam became the basis of a new unity. However, the religion was not propagated in Persia as Muhammad had enunciated it; for it had already undergone adulteration at the hands of the "Companions of the Prophet." They had incorporated into His revela-

tion the *hadiths* or traditional *sayings* attributed to Him. These bore, as may be expected, the imprint of diverse influences difficult to identify and impossible to explain.

Furthermore, the Aryans made their own interpretation of the religion which they got from the Semites. Their modification was also their accomplishment; it lay in the exploration of its philosophical and mystical doctrines—as may be anticipated from a *hadith* of the Prophet:

Were knowledge in the Pleiades,
Some of the Persians would reach it.

Hand in hand with the study of the Qur'an went the transmission of Hellenistic thought, primarily through the Syriac translations of Aristotle which had been made for propaganda by Nestorians to whom Persia had granted sanctuary.

Recreated by "the subtle metaphysics of the Persian mind," these doctrines were correlated with the tenets of Muhammadanism. Jewish and Arabic scholars carried them into their universities in Spain. From there the movement spread throughout the European centers of learning — Monpelier, Bologna, Padua, Venice, Paris — wherein their influence undermined Medieval Latin Christianity. Thus ". . . Persia plays a vital part in the most romantic history of culture-drift which is known to us in detail."

THE INFLUENCE of Islam was not solely ideological; for its ethics elevated the morality of the Iránians. The most unregenerate element among them, the Mongols of the Genghiz Khan invasion, curbed their lust for blood and ceased their wanton destruction

after their conversion to Islam.

The Mongols cultivated the refinements of Iránian life; and their dynasty contributed by its strong rule to the country's integration. Their court was renowned for its brilliance. Its historians, philosophers and scientists were famous. Mystical poetry reached its apex in the work of the Sufi contemplatives, Jalál-u-Din Rumi, Hafiz, Sa'di, and Jami. Architecture achieved a *Grand Style*: the shrines of Mashad, "the glory of the Shi'ah world" were built. Bukhara and Samara had epitomized the grandeur of the Mongol-Aryan fusion.

In this fusion of differentiated peoples and combination of culture patterns, "germinal hostilities" and "warring heredities" led not to "blood chaos" but to the phenomenon of the "luxuriation of the hybrid" because the collective individuality of Persia embraced these alien elements from Africa, Europe, Arabia and Asia, bound them by social tradition, language, government and a common religion into a fairly homogeneous unit, and emerged—after domination by Greeks, Parthians, Arabs, Mongols, Tartars, Turks and Afghans—"a distinct nation with peculiar and well-marked idiosyncracies."

Granting to each physical factor its due importance: a geographical situation in the stream of Euro-Asiatic life; not too exacting an agricultural economy, a climate conducive to leisure, the presence of diverse racial elements whose assimilation resulted in a fairly homogeneous people—a nation emerged with a cultural bent for reflective thought, fertile in the creation of ideas and capable of vigor in their propagation.

LETTER TO A NEWSPAPER COLUMNIST

The following letter was sent to a columnist writer on the Jewish Intermountain News, Denver, Colorado, and here republished as we think it presents vividly and concisely the need of the Divine Power for the establishment of Universal Peace.

“Honoured friend:

Today the thought goes to you, as it has before, and to your brother, and to the happy evening spent with your family in your home in Denver. Best wishes to all who were there.

If a teacher had a class-room filled with students of different religions, nationalities and races, and he set them a problem in mathematics to work out, would it facilitate the solution if all the students got up and fought each other?

The answer is obvious.

Yet the world, faced with the problem of insuring comfortable bodily existence, and the opportunity for the continuance of mental and spiritual development to further heights, thinks to reach a solution by ferocity, bigotry, religious and racial and national prejudice.

It is clear that peace has to be established in the school-room before any solution can be reached.

His Holiness Bahá'u'lláh said: “We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of

race be annulled—what harm is there in this?”

This peace only the heavenly teachings of Bahá'u'lláh can and does establish. The proof of this is that when this writer traveled in Palestine, Egypt and Europe in 1931, whenever he associated with those gatherings whose members had accepted and studied the teachings of Bahá'u'lláh, he found people who had come from all religions gathered together in loving harmony and spiritual happiness.

From all nations and races these progressive souls came; from Jewish, Christian and Muhammadan ancestry they united as one soul in different bodies. They had found the oneness of God, oneness of religion and oneness of humanity being lived and practiced. All of this unity was made possible through the logical and scientific explanations of His Holiness Bahá'u'lláh. While each was loyal to his government, yet they lived above a false and hating nationalism in that sane and beneficial patriotism that yet loves the one human family, in recognizing that all are the children of one God, Who loves and is kind to all alike. This is the Path.

May the good work never cease.

Sincerely,

WILLARD P. HATCH.”

“The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew. . . . They are the Light of this age and the Spirit of this century.”

—‘Abdu’l-Bahá.

CURRENT THOUGHT AND PROGRESS

"The adjustments which must be made, not only in our farms and factories, but in our methods of thinking, are, I believe, fully ten times as great as the majority realize."

—Henry Wallace, Secretary of Agriculture.

WHAT we need is to teach the rising generations how to get along together. They must be taught the principles of world citizenship. . . . Love of humanity finds no conflict with love of country. . . . Old aversions should be wiped from the boards of the human drama and a frank facing of facts with a wholesome broadmindedness should be substituted. This must be done before friendships can take the place of battleships. Intellectual and emotional disarmament must precede material disarmament. . . . There never has been a time since the dawn of history when an educational program calculated to develop the spirit of understanding, co-operation and world peace was so much needed. It will require an informed public opinion and a new international morality to lead us out of the morass in which we are entangled. We are lost in the dismal swamp of misconception, misunderstanding, and the misapplication of justice."—World Federation of Education Association's, *Bulletin*.

its blossom, its feeling of well-being and of safety in a safe world.

"Look at the world about us, and what do we see? The disintegration of many religions. It is generally admitted that the churches are not holding the people as they did, particularly educated people, who do not feel longer that they are redeemed by a system of theology. The same thing is seen in the old established religions of the East—Confucianism and Buddhism. Half the temples in Peking are empty. In our western world millions of people do not go to church. Protestantism alone is broken up into four hundred denominations.

"We have today an intricate and complicated life full of mechanical devices for living. A life crowded with motor cars and radios and motion pictures. *But none of these things is a substitute for what we have lost. Religion gives us a rich application for our feelings. It gives meaning to life.*"—C. G. Jung, *Cosmopolitan*.

"His [MAN'S] consciousness, recoiling from the difficulties of the modern world, lacks a relationship to safe spiritual conditions. This makes him neurotic, ill, frightened. Science has said to him that there is no God, and that matter is all there is. This has deprived humanity of

AMERICAN scholarship, through its ministry in the universities, through its teachings and its teachers, is to remove the evil, to instruct the ignorant, to broaden the narrow, to elevate the low, and to transmute the brutal into the human, and the human into the divine.—Thwing: *History of Higher Education in America*.

"THE PLACE of music in the life of the average man and the value of music in the development of the human spirit have been recognized by thoughtful men during the many centuries of man's struggle to develop out of barbarism to that ideal state of existence which has been the Utopia of the philosophers. . . . Surely with the economic adjustments which are bound to come there will appear a new philosophy of business which will favor a regulated adjustment between production and consumption, and which will return the benefits of science and efficiency to the working-man in the form of higher standards of living and decreased hours of employment.

"As this goal is approached the problem of the productive use of leisure will become more and more insistent. Music as the greatest of the social arts should be a powerful contributor to the solution of this problem and it is the duty and privilege of every musician and of every lover of music to turn his mind to the challenge."—Howard H. Hanson, Director Eastman School of Music—*The Torch*.

"A PICTURE of Japan is surely incomplete without some mention of our women. While they are traditionally conservative and apt to retain their old manners and culture, their progress is simply wonderful.

"It is a matter of course that they choose their own life mates, instead of marrying the choice of their parents. They are no longer dictated to by their tyrant husbands, but instead they are becoming dictators and tyrants themselves at home. One will observe many Japanese

girls going about the streets of Tokyo in the latest American fashions and looking quite smart at that. These girls go out and earn their own living as school teachers, typists, nurses, etc. . . .

"One significant fact is that Japanese periodicals devoted to women readers are always best sellers in Japan. Four or five such monthly magazines claim from a quarter to half a million or more circulation. . . .

"Young boys and girls no longer think of observing the ancient Confucian etiquette of non-association between male and female, but they mix freely, go about together, play games together, dance with each other, and make friends as they please.

"A remarkable phenomenon among the younger sets is that their aspiration in almost everything is to follow American ways of saying and doing things."—Sometaro Sheba, *Mid-Pacific Magazine*.

TALK ABOUT European races has all the academic charm of talk about snakes in Iceland. There are no snakes in Iceland and no pure races in Europe. Even in the remotest recesses of the continent there has been some intermingling of blood. Absolutely pure Nordics or Alpines do not exist. And even if they did exist, would they constitute separate races?"—Aldous Huxley in "The Myth of Race," *World Digest*.

"I WOULD NOT compromise. Regardless of race, creed, color or politics, I would select the best man or woman for the job."—Fannie Hurst, *N. Y. American*.

THE BAHÁ'Í MAGAZINE

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LIKE A FLAMING SUN

SILVIA MARGOLIS

(In commemoration of the Declaration of The Báb celebrated throughout the Bahá'i World on May twenty-third each year)



How shall I tell of Him, the Primal One?
Has He a parallel, saving the sun?
Has He a likeness, save Effulgent Light?
Did He not break our bonds and cleave our night?
How shall I sing of Him, the Beauteous One,
Who came at Midnight like a flaming Sun,
Who came in Winter like eternal Spring
And told us of the coming of the King?

And who amongst the Saints that dwell in bliss
Has known the ecstasy of Love like His?
Has ever nightingale more gladly bled
To tell his tale of love ere night was fled?
What Harbinger of unbehilden days
Sang Hymns of Dawn with such a flood of praise?
Was ever flute or tabret half so clear
As His sweet crying to the dumb and drear?

Was ever harp or psaltery half so sweet
As the Sweet Music of His running feet?
Were ever lips divine more like a sword
Hewing a path for a Beloved Lord?
Did ever Hands more white bring back again
The native loftiness to bowed down men?
Who taught the desolate again to dream?
Had ever Sun of Truth a John like Him?

How shall I tell of Him, the Primal One?
Has He a parallel, saving the sun?
Has He a likeness save all Truth that be?
Did He not carve the Second Calvary?

The Bahá'í Magazine

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"It is towards this goal—the goal of a New World Order, divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

—*Shoghi Effendi.*

HONORABLE HENRY A. WALLACE, Secretary of Agriculture, is issuing in the *Washington News* and other papers a remarkable series of articles under the title *A Challenge to Religion*. "True statesmanship and true religion have much in common," he says. "The problem of statesmanship is to mold a policy leading toward a higher state for humanity.... Isaiah, Jeremiah and Micah were truly great statesmen. They caught the vision of a superior social state, and with all the fire at their command held up that vision before the people...." And he goes on to show that those who bring a great vision and inspiration to humanity from the plane of religion are the most practical in their creative force, for "religion," says Secretary Wallace, "is to my mind the most practical thing in the world."

Secretary Wallace's vision of the ideal state is that it should express in its political as well as in its social and economic institutions the supreme principles of religious truth. "To enter the kingdom of heaven brought to earth and expressed in terms of rich material life, it will be necessary to have a Reformation even greater than that of Luther and Calvin." In other words the most ideal patterns which statesmen may devise for the government of their respective countries and of the world as a whole will assuredly fail

of achievement unless the human heart is changed and is inspired with a greater love and humanitarianism than ever before. "Men must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it."

"ONE OF the objects of most noble religions is to bring about the creation here on earth of the kingdom which exists in the heaven world. For nineteen hundred years it seemed that the realization here on earth of anything in the nature of the Lord's Prayer or the Sermon on the Mount was sheer nonsense and impossible from an economic or material point of view. Today we know the thing is easily possible from a material point of view, and that the essential requisites are first, really up-to-date social machinery, and second, sympathetic human hearts to perfect and run that machinery.... Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old."

We see in these utterances of Secretary Wallace the modern expres-

sion of the Messianic hope. The catastrophic events which have overwhelmed not only this country but the whole world have hastened the realization of the practical as well as the spiritual necessity for obedience to the laws of God. Man armed with the power of science and industry attempted to build a Tower of Babel defying the spiritual forces of the universe. And this Tower of Babel which man has built in the last generation has ended in utter chaos. Now we are beginning to realize that we must learn to speak one language if we are to build successfully. We must learn to speak the language of brotherhood, of cooperation, of world unity. So long as the various nations and various individuals composing the nations are speaking the language of selfish and competitive individualism, we shall have nothing but chaos.

IN HIS chapter *A World Ripe for Religion*, Secretary Wallace approaches the highly important question of the possibility of a universal religion. "I am convinced that we are approaching the time of establishing spiritual allegiances on a much broader base than hitherto. There are genuine seekers in all of the great religions believing in the fatherhood of God and the brotherhood of man, in the transcendental, mystical importance of all that this means in terms of other worldliness; while, at the same time, they believe in the fundamental necessity of embodying these inner-perceptions forth in terms of the machinery of the outward world. . . . The world is now ripe for a type of religion which is truly catholic in the

original sense of the term. I wish that in some way, it might be so universal as to embrace Buddhists, Muhammadans, Jews and Protestants, as well as the so-called Catholics."

This is indeed a remarkable Message for a government official to proclaim to the world—remarkable in its own terms, and to Bahá'ís still more remarkable in its close parallelism to the principles of the New World Order proclaimed by Bahá'u'lláh over seventy years ago. Bahá'ís have known that the salvation of the world lay not in commerce, or industry, or science; nor in attempts through international conferences to combine the world into a unity based upon the self-seeking compromises of hostile and competitive states. Two generations ago Bahá'u'lláh proclaimed a great Truth to the world, and for doing so was cast into dungeons, thrust on the long road of exile, and finally incarcerated in 'Akka, Palestine, for forty years. His Message was too potent for the world to then accept for it threatened to break up the forms into which were crystallized the institutions of the world. Yet the Message continued to go out even from prison walls, and Bahá'ís the world over have for half a century been proclaiming those noble truths of which Secretary Wallace has seemed to capture a partial vision.

WE OURSELVES in a recent lecture tour have presented this same argument to men and women of various types of culture and of outlook upon life. Nowhere could we find any competitive solution for the world's deep problems. Nor could we find

any who fundamentally objected to the transcendent plan of Bahá'u'lláh for the world.

For it is apparent to all thinking people that something drastic has got to be done to clear up these terrific ills of humanity. All intelligent readers of current events perceive that the drift of the times is not toward peace and unity, but in the opposite direction. There is nothing in the capacity of humanity in its ordinary process of evolution to achieve world unity. Rather human nature, as it is, is consummating with devastating speed its progress toward chaos and disintegration. It is evident to the most cursory thought that something has got to happen to humanity to change its modes of thought and feeling.

Something must happen to work a transformation in the conscience and heart of mankind. We cannot build permanent institutions of government and civilization upon the present motives which dominate human activities. It has at last come true that the dreams of the idealists are more practical than the materialistic slogans of the mart. For the highest possible idealism is indeed the most practical and the only effective way to world peace and prosperity. The cynical selfish attitudes of this waning age of materialism avail only to construct mausoleums to past glories. These outmoded attitudes have no creative force for the new humanity which must arise phoenixlike upon the ruins of the past.

BUT WE NEED something more than idealism. We need an organization, a focus for effort, a channel for

supernal inspiration, a joining of hands the world over for one common purpose and goal. This we can find only in the Bahá'i Movement, which enlists the loyalty of men and women in every major race, religion and country—creating a superloyalty to the Kingdom of God. The Bahá'i Movement is doing that very thing which Secretary Wallace hopes may be done. It is establishing spiritual allegiances on a basis as broad as the world itself. And it is pointing the expression of this religion toward the creation of an outer form of unity perfect in its plan and pattern, in which the loftiest spiritual aspirations of humanity as conceived and expressed throughout the ages will find a field for palpable and enduring achievement.

Without such a focus for humanitarian ideals and efforts the most benign expressions of idealism the world over will prove largely ineffectual. Nothing in the outer plane is achieved without organization and form. The forces of evil are well organized. The forces of good must be supremely organized and supported by invisible Powers transcendent over the powers of selfishness, greed and aggression.

There is no salvation for the world today except to heed the call of Bahá'u'lláh and join definitely in the organization of His New World Order. Already the framework of these new institutions is being erected in all quarters of the world. The more old institutions wane, the faster will grow these glorious institutions of the Kingdom of God. In the midst of the darkness shines a great Light, and that Light is for the life of the world.

HERALDS OF THE DAWN

MILLIE B. HERRICK

In the previous installment of this article the mission of John the Baptist was described, and the childhood and youth of the Báb. In this concluding installment is described the public mission and tragic martyrdom of the Báb.

THE Báb's public work began in 1844. People of all classes listened eagerly to Him as He taught. He explained to them the meaning of the terms Resurrection, Day of Judgment, Paradise, and Hell:—Resurrection, the appearance of a new Manifestation; the Day of Judgment, the Day of the new Manifestation and the acceptance or rejection of its Revelation; Paradise, the joy of loving God revealed through His Manifestation; and Hell, the deprivation of that knowledge of God. He taught that man has a life after death in which progress is limitless. The essence of His whole teaching was to know and love God, to mirror forth His attributes, and to prepare the way for His coming Manifestation.

He became a courageous and zealous reformer, a harbinger of good tidings of the Reality soon to appear. His fame spread throughout the land. Disciples began to gather around Him, drawn as by a magnet to Shiráz. "The mystic band of the spirit called them and dreams, contemplation, meditation, and prayer linked their souls together." Eighteen experienced the light of His Revelation and were declared "Letters of the Living."

To the first Letter of the Living, Mullá Husayn, the Báb first declared His mission and foretold the coming of the other Letters. Mullá Husayn had fasted and prayed for

many days before he had set forth on his holy adventure of finding the Beloved of his heart. A power which he could hardly understand drew him to Shiráz and to the presence of a radiant Youth wearing a green sash and turban—his Beloved, the Báb. There he sat enraptured by the melody of His voice and the sweep of His words. There he heard Him pray ethereal harmonies. There the knowledge of His Revelation "galvanised his being." There on May 23rd, 1844 he heard Him declare, "O thou who art the first to believe in Me! verily I say, I am the Báb, the Gate of God."

ONE EVENING in conversation with Mullá Husayn the Báb announced that seventeen Letters had thus far enlisted under His standard and that the next night the last Letter would arrive to complete the number of His chosen disciples. "In the world of the spirit," He said, "We have been communing with that youth. We know him already. We indeed await his coming." True to His words the next evening Qud-dus, the last Letter came, and accepted the Revelation. This completed the eighteen disciples of the Báb. A traditional utterance says "On the last Day, the Men of the Unseen shall, on the wings of the spirit, traverse the immensity of the earth, shall attain the presence of the promised Qa'im, and shall seek

from Him the secret that will resolve their problems and remove their perplexities."

These disciples He sent forth into the land to teach the Truth of God: "Awake, awake, for lo! the Gate of God is open, and the Morning Light is shedding its radiance upon all mankind! The Promised One is made manifest; prepare the way for Him, O People of the earth." He reminded them that they were the witnesses of the Dawn of the promised Day of God, . . . that they must purge their hearts of worldly desires and let angelic virtues be their adorning, . . . that they should beseech the Lord to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits should tarnish the purity or embitter the sweetness of that grace which flowed through them. He instructed them to raise the call that the Gate to the Promised One had been opened, that His proof was irrefutable, and that His testimony was complete. Fourteen of them set out at dawn from Shiráz resolved to carry out in their entirety those tasks entrusted to them.

The Báb with Quddus and His Ethiopian servant began His pilgrimage to Mecca and Medina to fulfill the mission with which God had entrusted Him. This was in October, 1844.

His days at sea were spent in meditation and in writing prayers and epistles which Quddus took down as dictated. Then after a stormy voyage of two months duration, He finally landed. Upon the back of a camel, the rope held by the faithful Quddus, the Báb rode into Mecca.

Within the shrine of the Prophet

of God and to many pilgrims who gathered He again declared, . . . "None beside Me in this day, whether in the East or in the West can claim to be the Gate that leads men to the knowledge of God. My proof is none other than that proof whereby the truth of the Prophet Muhammed was established."

From Mecca He proceeded to Medina. He thought of Him, the great Prophet, who had lived and died there. Before His holy sepulchre, He prayed. He also remembered the Herald of His own Dispensation, Shaykh Ahmad-i-Ahsá'i whose body lay buried in the cemetery of Baqi not far from the shrine of Muhammad. There came to Him also, visions of the pioneers and martyrs of the Faith whose blood had brought victory to the Cause of God. Their spirits seemed to welcome Him and to plead with Him not to return to His native land where enemies were waiting and evil plots were forming against Him. But the spirit of the Báb replied to them:

"Fear not. I am come into this world to bear witness to the glory of sacrifice. . . . Rejoice for both I and Quddus will be slain on the altar of our devotion to the King of Glory. . . . The drops of this consecrated blood will be the seed out of which will arise the mighty Tree of God, the Tree that will gather beneath its all embracing shadow the peoples and kindreds of the earth. Grieve not, therefore, if I depart from this land, for I am hastening to fulfill My destiny."

After a pilgrimage of nine months, He returned with His faithful followers to Bushire where friends and relatives welcomed Him home again.

For six years only this beautiful, prophetic soul taught, and wrote "voluminously, rapidly and without

premeditation." He composed commentaries, explanations of the verses of the Qurán, and treatises on the doctrine of Divine Unity. During His incarceration in the Castle of Mák-Ku, He wrote more than a hundred thousand verses. Often He would chant as He wrote and His voice could be heard by those living at the foot of the mountain. It penetrated their very souls and re-echoed through mountain and valley majestically. In one of His writings, long a mystery in its meaning, He assigned the time of the advent of the Promised One as nineteen years after that of His own Declaration.

The Báb's greatest book, the Persian Bayán, Bahá'u'lláh calls the Mother Book. It was written while He was a prisoner in the castle of Mák-Ku. In it are found the laws and precepts of His Dispensation and the announcement of the coming of *Him whom God would make manifest*. The Bayán is yet to be translated into English.

John the Baptist walked and talked with his Master, but the Báb communed with His Beloved in spirit only. At one time in prison, He received a letter from Bahá'u'lláh. The message it contained made the Báb very happy and joyful for it assured Him that should He suddenly pass away, "The Cause which He had revealed, would live, develop and flourish."

A large portion of the Muslim population of Persia became ardent followers of His Cause. This fact aroused the bitter hatred of civil authorities and Muhammadan clergy. The priests thought they saw their faith uprooted and their

holy church in peril; civil rulers saw the institutions upon which their living depended, gone forever. Consequently their animosity knew no bounds. They imprisoned Him, haled Him before tribunals, dragged Him from one place of confinement to another, and even scourged Him. They finally condemned Him to death as a heretic to the principles of Islam.

Ecclesiastical dignitaries and notables of Tabriz held a meeting to which the Báb was summoned. The hall was filled. A mysterious silence fell upon the gathering.

"Who do you claim to be?" they asked Him, "And what is the message which you have brought?"

"I am," thrice exclaimed the Báb, "I am, I am, the Promised One!..."

"This claim which you have advanced is a stupendous one," they challenged Him. "It must be supported by the most incontrovertible evidence."

"The mightiest, the most convincing evidence of the truth of the Mission of the Prophet of God," He replied, "is admittedly His own word. He himself testifies to this truth: 'Is it not enough for them that we have sent down to Thee the Book?' The power to produce such evidence has been given to Me by God." . . . After this He arose and left the hall.

HIS RETURN to the castle of Chihriq followed. He began at once to collect all the documents and Tablets in His possession there, together with His pen-case, His seals, and agate rings. These He entrusted to the care of Mullá Báqir, one of the Letters of the Living. He

was making ready for the goal that He yearned to attain.

The day before His execution, in the courtyard of the barracks of Tabriz a bare-footed youth flung himself at the feet of the Báb: “Send me not from Thee’ O Master. Wherever Thou goest, suffer me to follow Thee.”

“Muhammad-‘Ali” answered the Báb,” arise, and rest assured that you will be with Me. Tomorrow you shall witness what God has decreed.”

When the morrow came the Báb and the youth were suspended by two ropes in the barrack-square of Tabriz. The head of Muhammad-‘Ali rested on the breast of His Master. As the regiment fired its shots a severe gale swept over the city and a whirlwind of dust obscured the light of the sun.

The martyrdom of this “King of Messengers” set up a conflagration

that fired the whole of Persia. Her public squares ran with the blood of thousands of men and women. Like Muhammad-‘Ali, they sacrificed their lives and all they had for love of Him and in His Service. They are the “lamps of God and the stars of sanctity shining gloriously from the eternal horizon.”

“I am a letter out of that most mighty book . . . and when He shall appear my true nature, my mysteries, that which is now unanswerable will become evident.”

So it came to pass as prophesied. The Dawn came and then the Rising Sun bringing to life a New Day.

“He whom the Lord shall make manifest” has appeared.

They lived and died—these mighty Heralds, and the centuries have not dimmed nor will they dim their glory which is as eternal as God.

DENDEED the greatness of the Báb consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivalled by the Messengers gone before Him, the sceptre of independent Prophethood.”

—Shoghi Effendi.

RACE PREJUDICE--A BARRIER TO THE SOUL

E. B. M. DEWING

"All prejudices are against the will and plan of God. Consider for instance racial distinction and enmity. All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races, since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. . . . Any kind of prejudice is destructive to the body-politic."

—'Abdu'l-Bahá.

ONE of the greatest handicaps a soul can place upon itself is prejudice, and racial prejudice in particular. It is unjust, unscientific, unethical, and produces a boomerang effect inasmuch as prejudiced people are dangerously conservative and their material as well as their spiritual condition is liable to suffer. The root cause of prejudice from the psychological angle is fear of the unknown.

The strong element of fear which is present in race prejudice is usually due to a dominant race fearing loss of status to an underprivileged people within its midst, which is pressing towards the cultural and economic level of the former. Most of the racial friction that in many parts of the world appears to be chronic exists because one section of the community, often a small but highly organized minority, is over jealous of its privileged position at the top of the occupational pyramid. However, as long as the status of the two peoples is clearly defined there is no prejudice. It is like a master and his dog. The master may be kind or cruel according to his nature, but he will not be prejudiced. It is for this reason that slaves often lived happy and harmonious lives in the service of their owners. When, later, the slave became free and the defining line obscured, fear of loss of status crept in and prejudice grew apace.

It does not make it right or just for a dominant race, however, to justify its attitude of exclusive privilege simply because a backward people who know no better tacitly acquiesce to the conditions. It is the function of man to cultivate and improve the vegetable and animal kingdoms, a function which he readily performs. But when it becomes necessary to assist in the unfoldment of the potentialities of our less fortunate fellowmen the task becomes less welcome.

Under all circumstances it is indefensible that any section of society should enrich itself at the expense of another section. It cannot be reconciled with justice. "The light of men is justice", wrote Bahá'u'lláh, "quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. . . . Truly I say, all that has descended from the heaven of the Divine Will is conducive to the order of the world, and to the furtherance of unity and harmony among its people."

From what has been written it is evident that a prejudiced man is selfish and envious. It is a paradox that the selfishness of prejudiced people is often a saving grace. When commercial interests are persuaded that it no longer pays to ostracize certain sections of the community, they do not hesitate to

raise the racial barrier. Where abstract argument fails to bring them into agreement with the statement of 'Abdu'l-Bahá, who said, "Prejudices of religion, race or sect destroy the foundation of humanity . . .", concrete demonstration will succeed.

This commercial aspect of racial prejudice is evident in certain parts of Australia where acute friction occurs between the Italians and the Australians because the former work for a lower wage. The "Black fella", on the other hand, is not the object of prejudice because his numbers are few and he cannot yet compete with efficient artisans. The reports of cruel treatment meted out to him which periodically shock the cities are due to his being regarded as a pest rather than an economic menace.

Fear ridden prejudiced persons are sometimes extremely cruel. In order to maintain a dominant position, no action is considered too mean when directed against the under privileged. All their energies are designed to limit educational and cultural pursuits; wages, comforts and privileges are reduced to a minimum. These tyrants, who are often to all appearances pleasant respectable people, "do not hear the midnight sighing of the poor". By a process of rationalization they sustain their attitude of superiority by means of pride based upon the false supposition that certain races, due to physical differentiation, are of a superior order in the scheme of things. They refuse to face reality and prefer to deny that "all men are of one family" and that God bestows his attributes and like-

ness upon every soul. They even clothe their prejudice with a false idealism and call upon the scriptures to provide the authority. This position is entirely untenable because the overwhelming evidence of science and of the inner voice proclaims the essential underlying unity of all things. In justice, however, to those who are afflicted with the disease of race prejudice, it must be admitted that the insidiousness of the disease is such that it is really difficult for them to overcome their feelings.

It is sometimes no easy matter to act in an unprejudiced manner, for it frequently entails considerable self-sacrifice. Our animal inclinations have to be conquered, so-called friends desert us, and a loss of business may follow. While it is true to say that prejudices are instilled into us from childhood, it is untrue to say that we are born with them. It is in children's nature to be without racial antipathy. It is always easier to teach children and adolescents the principles of Bahá'u'lláh, or any other principles, than it is to change older folks whose ways are set.

For those who sincerely desire to conquer this weakness these thoughts may be helpful. In Bahá'u'lláh's "Epistle to the Son of the Wolf" occurs the following remarkable passage which provides the key for those who desire to train themselves to overcome race prejudice:

"Also there is today a science which eradicates fear. It must be taught from the earliest period of childhood and if it become popular, the very nature of man will be changed, for that which decreases

fear increases courage. If the Divine Will assist me a lengthy commentary on this point will flow from the Pen of explanation and developments may take place in the field of art and science which will renew the world and its nations.”*

Just how far these words of Bahá'u'lláh have been fulfilled in the achievements of scientists it is too soon to state, but it is interesting in this connection to review briefly the experiments of Professor Watson and others of the Behaviorist School of psychology. Professor Watson experimented with animals and later with children and showed how the fear of an object can be induced by associating the appearance of that object with something unpleasant. Then he showed how fear of this one object may spread to other objects only remotely connected. Having reached this stage he proceeded to remove these fears by associating the object with pleasant experiences.

In one of these experiments Dr. Watson chose a child who was deeply attached to a pet rabbit. Every time the rabbit appeared, he made an ugly noise until the stage was reached when the child screamed the instant he saw the rabbit. This fear then spread and the child was frightened by anything furry or in any way suggestive of the rabbit. This last condition when the subject is frightened by things for no apparent reason is the beginning of inhibitions, hysteria and even insanity. Most people in a greater or lesser degree suffer from these fears and most of us are afraid of a harmless snake or mouse.

These unreasoning fears are nothing less than prejudice and our social prejudices are induced by exactly the same process, for instance, a child may have a friend who is a colored child. As time passes it discovers that other children jeer whenever the two are together; or the mother scolds it. Soon the two children cease to associate together and even come to hate each other. Later this prejudice spreads to hatred of all of the same race. It is quite possible that these children may soon find themselves developing a prejudice to peoples of other nationalities and religions.

To return to Watson's experiment, he next proceeded to cure the child. This he accomplished by associating the presence of the rabbit with something pleasing, namely,—a meal. At first the child would not eat unless the rabbit was at the far end of the room, but gradually this antipathy lessened until the child permitted the rabbit to be brought close and finally he played with it as before. With the departure of the rabbit fear complex went all the other acquired inhibitions and the child was cured.

By a similar process those who are working for racial amity can train themselves and others to forget their prejudices. Much can be accomplished by finding common interests.

A human being can make himself believe anything and having formed a theory everything will tend to convince him that his theory is correct. The unreal can seem real; the real, unreal; and the real, real according to the set of one's thoughts.

* Epistle to the “Son of the Wolf” p. 25.

Thus, those who are convinced that the dark races are inferior will soon find ample evidence to justify this attitude. The following illustration taken from an article in the New Zealand Herald entitled, "A Wrong Idea: Its Power to Work Evil," by E. H., shows how a preconceived idea can play the most amazing tricks with a mind that is closed by it. A doctor tells of how in Australia the neighbor of a farmer disappeared. The two were on bad terms and suspicion fell upon the farmer. One day a messenger came to the doctor to say that some human bones had been found on the property of the suspected man and to ask that the doctor come and inspect them so that a warrant could be issued for the arrest of the farmer. "Accordingly," says the doctor, "I rode to the station and was received by a very serious looking man who after describing the finding of the bones led me to them. With an almost tragic air he unlocked the door of his store and motioned for me to enter. As soon as I did and glanced at the bones laid out on the floor, I began to laugh and remarked, 'Well, you've got hold of Goliath of Gath at any rate'. They were the bones of a bullock, but I had great difficulty in convincing the squatters of their mistake, so firmly persuaded were they that they had secured evidence of foul murder. Yet all these men were cattle men accustomed to the cutting up and handling of carcases.'" When a preconceived idea obtains a footing everything tends to support it to the untrained and unscientific mind.

It follows that while it is easy to take the line of least resistance and

find ample proof to support the unreal, it can also become easy to find ample proof to support the real. When all is said and done, a person who is a lover of truth cannot long be separated from Truth. An inward peace and happiness comes to confirm those who are sincere. This is totally absent when we are followers of unreality. In other words if we desire to find Truth and a way of life that demonstrates Truth we shall find it; but if we are selfish and materialistic we shall be prevented from finding it.

Those who turn to the Manifestation of God in this age have the task of following a true way of life immeasurably lightened because they do not have to expend their energies to a vain extent upon wondering what is the right thing to do. They obey the commands of Bahá'u'lláh without hesitation convinced that He is not mistaken and they are not disappointed by the result. The role filled by the Bahá'i Cause in the promotion of racial harmony is thus unique. Classes of sociology at universities, for instance, hear explained the scientific reasons for the theory of the oneness of mankind with no more interest than if they were listening to a discourse on trigonometry. They feel under no obligation to do anything about it and for the most part are satisfied if they can pass the examination, because they have not connected it with a spiritual command issued by one of those focal centers of civilization—a Prophet. To a Bahá'i student therefore, this kind of exposition becomes a golden discourse—it is a confirmation of the divine ideal he holds so dear.

In conclusion, let it be pointed out that the more the numbers of people who have cast off their old prejudices increase, the easier it will become to live unprejudiced lives, and the more we strive individually to widen this enlightened circle of unprejudiced people, the more rapidly

will the circle expand. The Bahá'i Cause is slowly but surely erecting a social sanctuary wherein people of all races can dwell in harmony without fear of social or economic disaster. Some day this sanctuary will be society itself.

A SPIRITUAL BASIS FOR SOCIAL CONSCIOUSNESS

KATHERINE COLE

"The sciences of bygone centuries are not adequate for the present because sciences have undergone reform. The industrialism of the past will not insure present efficiency because industrialism has advanced. The laws of the past are being superseded because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform, have achieved development, and the institutes of the past are not to be compared with those of this age. The laws and institutes of former governments cannot be current today, for legislation must be in conformity with the needs and requirements of the body-politic at this time."—'Abdu'l-Bahá.

SOCIAL consciousness has become a popular phrase among thinking people today. The depression which has in many ways retarded the wheels of progress, has also brought to light vividly the necessity of improving conditions for everyone.

At present social consciousness is an ambition rather than a science. The world contains many governmental experiments which have resulted from a yearning for the betterment of mankind. From communism around the circle to fascism, we find everywhere an effort toward improving the condition of the masses. Sometimes the experiments lead off on tangents, but popular reactions are swift in these days and governments more flexible than they used to be, so that these mistakes are not irrevocable. Out

of the chaotic mass of details the tendency is easily discernible and, "if all roads lead to Rome," by some route or other the world will eventually arrive at a solution.

More important than the route is the basis of the will toward improvement, for thereon depends the sincerity of the effort. Granted that those in authority are imbued with a pure motive in the beginning, it is not unheard of that after a modicum of progress has been made their vision becomes clouded by consideration of their personal interests. Enlightened self-interest has been quoted as a sufficient motive.

It is being more forcibly borne in upon us every day that there can be no lasting material prosperity for anyone unless it is to include everyone,—witness the much discussed purchasing power of the people. It

is also clear that physically each of us is benefitted by the physical well-being of our community, our nation, the world. Intellectually also the world becomes more interesting in proportion to the number of people who are mentally alert.

The problem is, are these considerations a sufficient basis for real progress? How do they compare with a spiritual basis for social consciousness, and where can such a spiritual basis be found? On the principle of progressive revelation true spiritual enlightenment must come from God through one of His Manifestations. These divine teachers, from time to time, have brought to the world spiritual precepts, the absolute truth of which never varies, and also advice to the people based on these spiritual truths as to the best way of living in the world at the time of their coming.

WHEN WE examine the teachings of Bahá'u'lláh we find that they contain the essence of social consciousness and clear directions for its accomplishment. A picture of life as it will be lived under the Bahá'i dispensation is one of a harmonious blending of the various separate elements which make up daily living today. Worship is to be a vital part of life, but because there is to be no paid clergy, there will be no distinct line between man's religious life and his work-a-day activities.

A Bahá'i will make his conscious connection with God for the purpose of receiving guidance and power to apply to his daily life. His daily routine will be one of activity carried on in a spirit of service in order to express in deeds his love for God.

To help mankind attain this condition Bahá'u'lláh has given certain rules of procedure along the lines of social organization and economic principles. A study of the latter impresses one with their sane balance rather than their novelty. As 'Abdu'l-Bahá elucidated them He said over and over again that their success depends on the spirit behind them. In one of His addresses given in this country He said:

"That there is need of an equalization and apportionment by which all may possess the comforts and privileges of life is evident. The remedy must be legislative readjustment of conditions. The rich too must be merciful to the poor, contributing from willing hearts to their needs without being forced or compelled to do so. The composure of the world will be assured by the establishment of this principle in the religious life of mankind."

And at another time He said:

"The disease which afflicts the body politic is lack of love and absence of altruism. In the heart of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power, there can be no healing, no agreement among mankind. Love and unity is the need of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to that Power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism or racial prejudices effect a cure. It can be accomplished only through

the divine bounties and the spiritual bestowals which have descended from God in this Day for that purpose.

"This is an exigency of the times, and the divine remedy has been provided. The spiritual Teachings of the Religion of God alone can create this love, unity and accord in the human hearts. Therefore hold to these heavenly agencies which God has provided so that through the love of God this soul-tie may be established, this heart-attachment realized, the light of the reality of unity be reflected from you throughout the universe.

"The secret of the solution of the whole economic question is divine in nature, and is concerned with the world of the heart and spirit."

IN SPEAKING of the whole plan of Bahá'u'lláh, Shoghi Effendi, the Guardian of the Bahá'í Cause, has said in a recent letter entitled "The Goal of a New World Order":

"To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind."

However presumptuous, such speculations are a great temptation to students of the Bahá'í movement, for even in its broad outlines the vision is stimulating. Shoghi Effendi points out later in the same article that our social consciousness

must ultimately transcend the urban and nationalistic phases.

"Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled, in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship,—

such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"'The Tabernacle of Unity,' Bahá'u'lláh proclaims in His message to all mankind, 'has been raised; regard ye not one another as strangers . . . Of one tree are all ye the fruit and of one bough the leaves . . . The world is but one country and mankind its citizens . . . Let

not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind.''"

Social consciousness is the epitome of the temporal teachings of Bahá'u'lláh, a social consciousness the scope of which includes all the people of the world in one friendly and reasonably organized family. Enlightened self-interest it is to be sure, enlightened to the point of a deep realization of our absolute unity in the love of God.

A UNIVERSAL LANGUAGE

We are indebted to Professor R. F. Piper of Syracuse (N. Y.) University for the following condensed report of what he speaks of as an "extraordinarily interesting" informal address on "Cosmopolitan Conversations" by Doctor Herbert N. Shenton, head of the department of Sociology at Syracuse University and Executive Secretary of the International Auxiliary Language Association.

IN THE International Auxiliary Language Association is an organization carrying on extensive investigations in regard to a universal language. Its members have won the cooperation of all important persons who are practically concerned with the creation and promulgation of such a language. More than three hundred proposals for a universal language have been made up to date and all these have been carefully studied by this association. It has made an intensive study of their usage in international conference.* It seems that international conferences have steadily increased in number from the first (of a non-political kind) in 1840, until now there are more than three hundred a year to which five or more nations send representatives.

IN ITS research the association has carried through many psychological experiments. One notable such experiment was designed to see what answer could be made to the objection that there is no place in the ordinary public school for the addition of a universal language. This experiment was carried on with classes in French over two year periods. In two different classes all conditions were the same as far as possible, except that in one class a course in basic language was given for one semester and French was given in the other three semesters while in the other classes all four semesters were devoted to French. At the end of two years the students in the former class knew more French than those in the other class who had actually studied French a semester longer. The values were

* A recent book by Dr. Shenton entitled "Cosmopolitan Conversations," published by Columbia University Press, New York City (\$7.50) gives the complete results of this study.

carried over also to those who studied German. The explanation of this is that in this basic language study the students get principles and not exceptions and come to understand the structure and functions of a language.

AT PRESENT the association is carrying on other researches and seeking money (about \$400,000) to finish up its work. As soon as it gets a little more money, it will begin its final six years' program. This includes two years to set up another congress which will decide upon the general nature of the language to be advocated; another two years to get ready for still another congress which will agree upon the details of the language; and a final congress at the end of a third two years to accept the whole and launch it. The association regards this language as distinctly an auxiliary language, as a means of "clearance" and not as

a substitute for any existing cultural language.

"It is a grand program," Professor Piper adds, "and has promise of fulfilment. It will be a powerful agency for making possible free communication among peoples."

Bahá'u'lláh sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Sixty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means, every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain.

DIVERSITY of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore it matters not what language man speaks or employs. Sixty [now over eighty] years ago Bahá'u'lláh advocated one language as the greatest means of unity and the basis of international conference. He wrote to the kings and rulers of the various nations recommending that one language should be sanctioned and adopted by all governments. According to this, each nation should acquire the universal language in addition to its natal tongue. The world would then be in close communication, consultation would become general and dissensions due to diversity of speech would be removed. . . . A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man."

—‘Abdu'l-Bahá

Holy Mountain--A Prayer

(Written to a Pilgrim to Haifa, Palestine)

Take my heart to Mt. Carmel,
Oh friend of the Golden Dawn!
I've tried to send silver and incense,
At my touch they have faded and gone;
Rose petals have turned to ashes
And floated away in tears, . . .
My deeds of the past and the present . . .
Oh, there's nothing but on-coming years
To give to the Lord of the Ages,
So, the life of the future that's mine,
Take it, my friend, and lay it
At the High and Holy Shrine.

Take my heart to Mt. Carmel,
Oh friend of the Shining Light!
And as you go, remember,
The world is crying tonight,
Out of sorrow and anguish,
Calling to you and to me,
Asking the Life Eternal
That is found on bended knee,
The Life with Love enkindled,
The power, the peace, the pulse-throb,
The exuberant joy and the splendor
That is known on the Mountain of God.

Take my heart to Mt. Carmel,
Thou radiant servant of Day!
And there under azure heavens
Where the sun sends a pure white ray,
Where breezes are healing and holy,
Where rains wash clean and renew,
Lay it among the flowers,
Rich blossoms fragrant with dew;
Oh pray that this, my offering,
Be cleansed on that sacred sod,
That I may give to earth-children
Of the Life that comes from God!

—ALICE COX.

ABDU'L-BAHA--THE SERVANT OF GOD

Z. N. ZEINE

In this second and concluding part of his article the author, who had the privilege of many intimate contacts with 'Abdu'l-Bahá, describes His mission and its expression toward humanity as seen at first-hand.

AS we study the life of 'Abdu'l-Bahá, we cannot fail to realize that it was a strange kaleidoscope of events. The pendulum of His days swung from episode to episode unparalleled and unrivaled in the history of the world. A prisoner in the citadel of 'Akká, surrounded by spies, enemies and evilwishers, we find Him later a free man in the western hemisphere addressing great and heedful audiences in places of worship and of social service. In England, at St. John's Church, Westminister, the congregation kneels to receive 'Abdu'l-Bahá's blessing! In 1920, Great Britain confers upon Him the honour of Knight of the British Empire, "so profoundly impressed were the government representatives by His noble character and His great work in the interests of peace, conciliation, and the prosperity of the people"!

'Abdu'l-Bahá seemed to have one great task to live for, the task of loving mankind and teaching mankind to love one another. "The lovers of mankind," He wrote, "these are the superior men, of whatever nation, creed or color they may be." One of the western believers visiting 'Abdu'l-Bahá in 'Akká wrote:

"Five days we remained within those walls, prisoners with Him Who dwells in that 'Great Prison'. It is a prison of peace, of love and service. No wish, no desire is there save the good of mankind,

the peace of the world, the acknowledgement of the Fatherhood of God, the mutual rights of men as His creatures, His children."

A native of 'Akká hated 'Abdu'l-Bahá for well nigh ten years. And yet 'Abdu'l-Bahá showed him every kindness and amiability. At last, one day, the man came into His presence, helpless and bewildered: "Master", He said, "why is it that you are kind to me when you know that I hate you?" 'Abdu'l-Bahá laughed cheerfully and said: "My son, it is because I love you. But you don't understand me." 'Abdu'l-Bahá loved man because He believed that man was created in the image of God.

ONE of the familiar sights witnessed in Haifa was the Master walking in the streets accompanied by a group of followers and friends. But what a picturesque and colorful group it was! Men in red fezes, in black caps, in felt hats; men in oriental cloaks, in European dress, in Indian attires; brown men, yellow men, black man, fair men! What a variegated agglomeration of assorted members of the human family accompanied 'Abdu'l-Bahá! And all of them with folded arms, bowed heads and responsive hearts walked behind Him and listened to Him. It has been truly written:

"To 'Abdu'l-Bahá came men and women from every race, religion and nation, to sit at His table like favoured guests, questioning Him about the social, spirit-

ual or moral programme each had at heart; and after a stay lasting from a few hours to many months, returning home, inspired, renewed and enlightened. The world surely never possessed such a guest house as this."

At times, early in the morning, at noon or towards sunset, 'Abdu'l-Bahá would be seen walking alone with firm steps and in a pensive mood. Where was He going to? Where was He coming from? Perhaps one could read the answer in the eyes of the little children who stopped their play and looked at Him with tender and reverent eyes. "He is the father of the poor," one would whisper to the other.

Much has been written about 'Abdu'l-Bahá's giving alms to the poor. Little has been said about the way He did it. 'Abdu'l-Bahá knew the poor, knew them by their name. And many indeed they were, of all sects and groups, orphans, blind, crippled, sick and suffering,—they all came to Him. Whatever He gave them, food, corn, clothes or money, He gave it to them with a sunny smile and a cheerful word. His was not a cold, passive, mechanical and impersonal way of helping the needy. He was never too busy or tired to stop and say a happy word to the miserable pauper who rushed to kiss the hem of His cloak. How often in rainy, cold and dreary winter days, 'Abdu'l-Bahá would be visiting unexpectedly the dingy shed or dilapidated shelter of some poor and wretched human being! How truly people could say of Him: "We love him because he first loved us."*

spiritual tranquility, of elation that one experienced when in the presence of the Master! What utter oblivion of self one plunged into when one met 'Abdu'l-Bahá! And with what inexhaustible energy 'Abdu'l-Bahá insisted on meeting, night after night, in His own house, the handful of sorrow-stricken believers that stayed around Him, His guests, and His visitors! He never refused to see anyone, friend or foe, no matter at what season of the year, or at what time of the day one called.

Those meetings were unique and unparalleled in the spiritual history of the world. The friends would gather in the drawing room of the Master's house, and occupy all the places on the floor and on the chairs, except one sofa, half way up and to the left of the entrance, which was the habitual place where 'Abdu'l-Bahá sat. Eagerly and longingly the eyes would be looking towards the open door and the ears would be strained to be the first to see the Master approaching and to hear the rhythmic sound of His footsteps. But it was most remarkable that often none of those present could even tell how the Master had come. For He would appear suddenly as if from nowhere. And at times, before one had time to spring to one's feet, 'Abdu'l-Bahá's voice would be ringing in the room: "Marhabá, Marhabá" (You are welcome, greetings be upon you.) And then for the rest of the hour, the soul in communion with the Spirit forgot its self, and was utterly unconscious of the material world around it. 'Abdu'l-Bahá often closed His eyes in meditation and remained for a while as if in communion with the

* 1st John, 4:19.

Universal Spirit of creation which permeated His own being. Then after an hour or so, one would be conscious again that there were people in the room, that in fact one's self was in that room, that outside the windows it was black and the wind was blowing,—then one realized that the Master had left the room!

"About the greatness of this man and His power," wrote Professor Edward G. Browne, "no one who had seen Him could entertain a doubt."

Perhaps it was His remarkable understanding and grasp of human suffering and misery and discord and hatred, His patience, long and enduring, His most lucid and penetrating insight, the depth of His knowledge and wisdom rivaled only by His own spiritual way of life, and His humility so compelling and so mighty—perhaps these were some of the attributes that made of 'Abdu'l-Bahá the perfect Exemplar of the quintessence of creation—Man.

BUT GREAT and inspiring as 'Abdu'l-Bahá was in the truest sense of the word, He never referred to or admitted His greatness. Nay, on the contrary, His greatest joy was being called '*Abdu'l-Bahá*, i. e. the "Servant of Light"**.

"My name is 'Abdu'l-Bahá," He wrote, "my qualification is 'Abdu'l-Bahá, my reality is 'Abdu'l-Bahá, my praise is 'Abdu'l-Bahá". A believer once asked Him, saying: "Master, who art thou? Art thou the Christ?" 'Abdu'l-Bahá answered: "Verily, I say unto thee, that I am indeed an humble, submissive and imploring servant of God; a servant of His Beloved; . . . a promoter of the greatest peace among all nations and tribes; . . . a

herald of the Kingdom of God among the sects of all horizons. This is my station and condition; . . . because my servitude to the Holy Threshold is my brilliant light, my shining star and my drawn sword; and beside this I have no other name."

'ABDU'L-BAHÁ lived at such a remarkable period in the history of civilization that one cannot help stopping a moment to review very briefly some of the most important incidents of world history between the years 1892 and 1921, when 'Abdu'l-Bahá alone and single-handed faced humanity with His message of peace and love and light.

In 1894, the Sino-Japanese war broke out. Four years later, Germany, Great Britain and Russia seized Chinese provinces and thus "a flame of hatred for the Europeans swept through China". With remarkable intelligence and energy, Japan westernized its people in an astonishingly short time, until in 1899, it was "on a level with the most advanced European powers". In 1905 Russia declared war on Japan. At this time, 'Abdu'l-Bahá was so disappointed with the Hague Peace Congress that He said later: "It resembles many drunks gathered together to protest against the drinking of alcohol. They say drink is horrible and they straightway go out from the house to drink again".

Three years later came the fall of Sultan 'Abdu'l Hamid, and the establishment of constitutional government in Turkey. From 1914 to 1918, the world witnessed the spiritual, moral and physical collapse and bankruptcy of the nations. Two Western monarchs, the Emperor of Germany and the Tzar of Russia, dramatically lost their thrones. In

* *Baha'u'llah*—'Abdu'l-Bahá's Father—literally means, the "Light or Splendour of God."

1919, Russia in particular suffered from disorganization and revolution. In 1920, one year before the passing away of 'Abdu'l-Bahá, the League of Nations met for the first time.

Thus a keen observer cannot fail to notice that 'Abdu'l-Bahá lived at one of the most momentous periods in the history of the world, at a time of narrow and obsolete moral creeds, dead and dying political ideas. In fact it was a time when people lived on ideals of autocracy, of brute force, of triumphant capitalism, of physical and spiritual slavery. No wonder then that 'Abdu'l-Bahá wrote:

"Today, the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence."

WELL-NIGH thirteen years have passed since 'Abdu'l-Bahá left this travailing world. Where do we stand now? To begin with, let us remember these prophetic words written by 'Abdu'l-Bahá, in January 1920:

"The ills from which the world now suffers will multiply; the gloom which envelopes it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished powers will continue to agitate. They may resort to every measure that may rekindle the flame of war. Movements newly-born and world-wide in their range will exert their utmost effort for the advancement of their designs. . . ."

We do not need to stretch our imagination in order to understand the foregoing passage. Even a casual observation of the events of the last fourteen years reveals to us most glaringly the astounding truth underlying 'Abdu'l-Bahá's pregnant words.

Whether we admit it or not, economically and politically, we still consider the injury of others the measure of our success and welfare. We still believe in the military catechism which says: "The way to make war impossible is to make victory certain," in other words that "when each can beat the other, both will be safe." False and nugatory promises that self-respecting nations give each other are not things of the past, yet.

We have seen months and years of endless conferences, congresses and conventions to remedy the ills of our social, political and economic conditions, not to mention the "vast mountains of documents, reports, discussions, accusations, counter charges" which are stored in drawers and safes and do not seem to get us anywhere.

There is so much passion in the world, at present; passion of individuals against individuals which makes them hate one another and the organized passions of nations which make them responsible for the wholesale murder of innocent people. It was this passion which 'Abdu'l-Bahá condemned when He said:

"... In short, in this tumultuous sea of unbridled passions all the peoples and kindreds of Europe, with all their accomplishments, with all their fame, are lost and submerged. Hence the outcome of their civilization is null and void."

To SUM UP, no words better describe the conditions of the present age than those of Shoghi Effendi, the Guardian of the Bahá'i Faith when he writes of "disintegrating institutions, discredited statesmanship, exploded theories, appalling degradation, follies and furies, shifts, shams and compromises".

We cannot help saying with Sir Norman Angell:

"Are we to continue to struggle, as so many good men struggled in the first dozen centuries of Christendom—spilling oceans of blood, wasting mountains of treasure—to achieve what is at the bottom a logical absurdity; to accomplish something which, when accomplished, can avail us nothing, and which, if it could avail us anything, would condemn the nations of the world to never-ending bloodshed and the constant defeat of all those aims which men, in their sober hours, know to be alone worthy of sustained endeavour?"*

How long will it take us to learn that "the true felicity of the human race", as 'Abdu'l-Bahá wrote, "lies in man's nearness to God, and in the welfare and happiness of all the members of human society, both high and low"?

And again, He said:

"True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. . . ."

As this brief and all too-inade-

quate account of 'Abdu'l-Bahá's life draws to an end, we cannot fail to remember His last and stirring words addressed to a group of believers and friends gathered around Him on board the steamship *Celtic*, the day of His departure from New York on the 5th of December 1912. These words sum up the mission of 'Abdu'l-Bahá on this earth and the principles of love and peace and unity for which He lived and died:

"This is my last meeting with you, for now I am on the ship ready to sail away. These are my final words of exhortation. I have repeatedly summoned you to the cause of unity of the world of humanity, announcing that all mankind are the servants of the same God; that God is the creator of all; he is the provider and life-giver; all are equally beloved by Him and are His servants upon whom His mercy and compassion descend. Therefore you must manifest the greatest kindness and love towards the nations of the world, setting aside fanaticism, abandoning religious, national and racial prejudice. . . .

"Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be attained. But if man lives up to these divine commandments, this world of earth shall be transformed into the world of heaven and this material sphere shall be converted into a paradise of glory."

* *The Great Illusion*, by Sir Norman Angell, p. 263.

S P E E C H

("*Speaking the Truth in Love*"—*Eph. 4:15.*)

When speaking has its permit from Above
Few will there be to doubt it;
When we ourselves become embodied Love
In every act we shout it;
But vain, resultless, it will ever prove
To talk about it—without it.

—Walter H. Bowman.

RELIGION . . .

Religion is meant to be the quickening life of the body-politic.

—‘Abdu’l-Bahá.



RI F the edifice of religion shakes and totters commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal,—but that law prevents only the manifest crime and not the concealed sin. Whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation—the foundation of Divine Religions and not human imitations.

BY religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of religion; for this object have all the Manifestations come to the world. Alas! that the leaders of religion afterwards have abandoned this solid foundation and have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of Divine Religion.

CONSIDER history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the Divine Religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of divine reality in religion has done this—not imitations. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The Divine Religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nativities, races and policies. . . . All other efforts of men and nations remain as mere mention in history, without accomplishment.

—‘Abdu’l-Bahá.

POWER FOR A NEW ECONOMICS

HOWARD COLBY IVES

"The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men the greater will be the power of constructiveness and accomplishment in all the planes of human activity. . . . Every cooperative attitude and activity of human life is praiseworthy and foreintended by the Will of God."—'Abdu'l-Bahá.

THAT the world as a whole is passing through an upheaval which gives indications of presaging an entirely new world order as regards economic, social and religious conditions, few will deny. The question now knitting the brows of thought is: What will be the character of the new order when, and if, it arrives? Shall it be of the type Russia is struggling to perfect and spread? Shall it evolve from the seeds now being planted in Italy and Germany? Or shall it be a form of modified and improved democracy? The possibilities of democracy have by no means been exhausted. Would it not be wise to give real democracy a further trial? This is the philosophy lying b a c k of what President Roosevelt has called the "New Deal" and Dr. A. E. Morgan calls a "New Game". Democracy was not finally and ultimately defined by those early Americans living under conditions which had not the slightest parallel with those under which we now live. The book of democratic revelation was not sealed by Jefferson and Hamilton. Democracy is a quest in search of that measure of peace, security, social welfare, prosperity and a happy life which may be secured by the united efforts of a self-governing, self-respecting people. If the machinery by which these results are at present being sought does not produce them we must install new machinery.

BUT A philosophy alone is not sufficient. We must have action. As I visited the sites of Norris dam and the town of Norris now being built about five miles from the dam I saw two thousand men working to produce results commensurate with the ideals of a true democracy. And as I have talked, over a period of two weeks, with Dr. A. E. Morgan, Dr. H. A. Morgan and Mr. David Lillienthal, the Directors of the Tennessee Valley Authority, and with the heads of the various departments engaged in developing the plans of their hearts and heads, I am deeply impressed with the sincerity, vigor, wisdom and efficiency with which the whole project is planned and carried on. It has been called a "yardstick" by which the efficiency and honesty of the utility corporations are being tested. It is that but it is far more. It is also a log by which it may be determined how rapidly the Ship of State is moving, and whether it is navigating in safe waters. It is a plumb line to sound the depth and purity of these waters. It is a search light turned upon the home life of two million of our citizens in a friendly desire to better those conditions. It is a telescope used to find the stars to which our practical wagons may be hitched. It is a laboratory in which may be analyzed ways and means by which farms may be made more productive with less labor; soil erosion be corrected and forest

land preserved: and it is "a crucible of research for the solution of national problems of economic and social interest."¹

Space will not permit of a detailed description of the methods by which it is hoped to attain these results. I can only endeavor to draw as graphic a picture as possible for the readers of the Bahá'í Magazine of some of the steps by which it is hoped that a great and worthy goal may be attained. "That goal", in the words of Dr. A. E. Morgan, chairman of the Board of directors and the heart and head and guiding hand of all that is done, "is that the moving spirit of our social and industrial life shall be neighborliness and not the predatory impulse; that we shall guide our social and economic affairs by a realization of their total effects, to the neighbors and to the future, as well as to ourselves and to the present. Whether we are dealing with soil erosion or electric power or local government or industrial distribution, that is the goal." In other words: that "the science of economics deals with the realm of the heart and spirit",² and "Thou shalt love thy neighbor as thyself."

PICTURE a tract of land as large as the State of Ohio, or threefourths the size of England, about forty-two hundred square miles. Most of this tract lies within the boundaries of Tennessee, North Carolina and Alabama; but it also touches Virginia, Georgia, Mississippi and Kentucky. Within this area, or near enough to be served from this center, dwell about eight million souls. Through this country flows the Tennessee

River, formed by the confluence of the French, Broad and Holston Rivers. Knoxville lies four miles below the junction of these rivers. The Clinch River and the Powell River and a small stream called Cove Creek meet at a point about 25 miles northwest of Knoxville, forming the main body of the Clinch River which joins the Tennessee River about sixty-three miles below Knoxville. From there it flows southwest to Guntersville, then turns almost due west to a point just west of Muscle Shoals in Alabama, and thence it flows almost due north to Paducah, Kentucky where it joins the Ohio River. Altogether from Norris to Paducah the distance is eight hundred miles. The headwaters of these rivers are fed by countless tributaries which drain the watershed of the Cumberland Mountains. In May, 1933, Congress appropriated fifty million dollars, and, as I write, it is reported is about to appropriate another forty-eight million dollars, to further the vast projects envisaged by the Tennessee Valley Authority. This, briefly stated, is to build a series of at least eight great dams and from 20 to 30 smaller ones for the control and release of a large part of the potential water power of this region, totaling in the neighborhood of three million horse power. The hydro-electric power thus produced is to be used, in the language of the enabling act "for the economic and social well-being of the people living in (and contiguous to) said river basin." It is the first time in the history of the world that such a vast development project, with such aims in view, has been undertaken

¹ Dr. H. A. Morgan. ² 'Abdu'l-Baha.

by any government. It recalls the legendary accounts of the efforts and expenditures of the beneficent King Asoka, who abandoned war at the height of his victorious power to devote the resources of his government to the welfare of his people.

BUT THE production of this power leads to many problems upon the successful solution of which depends the full realization of those great advances in the "social and economic well-being" envisaged by the President. In the first place how is this power to be put within the reach of people so poor that large numbers of families live on farms which produce, besides the food they raise for themselves less than one hundred and fifty dollars per year? To be sure, the price of this power will be reduced to less than half now charged by the power corporations, but even so the cost of electric appliances, wiring, etc., will be beyond the reach of many. Before such homes can have the advantages of power,—income must be greatly increased and costs reduced. To help meet this latter difficulty, the Electric Home and Farm Authority has been incorporated, with one million dollars capital, under the same directorate as the Tennessee Valley Authority, which has for its object the making of contracts with electric appliance manufacturers so that the price will be greatly reduced; and also arranging so that payments for such appliances may be extended over a period of four years.

Another great problem is the correction of soil erosion. Due to improper farming methods and the

denuding of the hills of their protective timber, large tracts, thousands of square miles, of top soil have been washed away. If this should continue unchecked it is not too much to say that this whole district within a comparatively brief time will be fit only to pasture goats. Greece has been reduced to this condition for exactly the same reason, as Dr. Morgan has pointed out. So the Tennessee Valley Authority has undertaken to reforest this region, to instruct the farmers in proper methods of protecting the top soil, and to adopt means of securing the use of these methods. This is a most important part of the whole project, for even if these dams should be built as planned it would hardly be fifty years before the silt washed down from the hills by erosion would completely fill up the river beds.

IT IS plain that the education of the people who are to benefit by this project is most important. Not academic education, but education in the art of living. To this end plans are well formulated to make the town of Norris a center for the dissemination of such knowledge as will make the inhabitants of the valley able to use and not abuse the blessings planned for them. I quote from an address given by Mr. J. D. Dawson, Director of Training. "A number of families (families of workmen) will come from localities where the use of electricity and other home conveniences is not a common thing. The Tennessee Valley Authority is providing some leadership in matters of home planning and management so that women may get assistance in learn-

ing ways of home making. One home in the town is to be occupied by a skilled person in home management as a center of demonstration and use by the women of the community." There are four shifts working five and a half hours each, day and night, at Norris dam. The hours when the men are not at work will be occupied by them in learning such arts and trades as will be useful to them and their community when they return to their homes.

I quote further from Mr. Dawson: "In the trade shops instruction and practice will be available in a wide variety of useful trades essential to life on the farm and in rural communities. . . . The trade shops will assist in the general Tennessee Valley Authority program of developing appropriate industries to coordinate with the agricultural resources of the valley, and will furnish facilities for employees to prepare for work in such industries. In the electrical shop the training work will anticipate the future needs of rural people and communities, in the selection, care and upkeep of electrical equipment. Training work and projects in home planning, agriculture, and small industries will be related to the general power and rural electrification program which is being directed by Mr. Lilienthal, the third member of the Tennessee Valley Board."

I HAVE endeavored to stress what to me is the most significant feature of this program which is the kindly, human, gentle, yet vigorous and efficient, spirit in which every detail of the work is carried on. No one could spend a half hour talking with the chairman of the board, Dr.

A. E. Morgan, as I did, and fail to be impressed with the fact that in him lies the source from which this spirit springs. "I am assured" he said to me, "that a very large proportion of our human difficulties could be solved if we should approach them on a good-will basis. As an illustration of this: A question arose regarding the price of cement. We did not altogether approve of the methods and business ways of the close monopoly controlling this industry. We did not wish to antagonize them by building our own plant. We got around a table in Washington and an arrangement was arrived at which bids fair to solve all difficulties." And again "One of the greatest problems we have to meet is the fact that every effort towards economy or improvement in method involves some suffering on the part of innocent people. Even the housewife's endeavor to save the 'left-overs' involves a hardship on the garbage man. It is heart-breaking sometimes to read the letters we get from bond holders of Utility Corporations complaining that what we are attempting to do in this Valley will deprive them of dividends upon which they are dependent. It will take time and endless patience to meet these problems successfully, but it will be done. We are all anxious to achieve the same ends. We all want happiness, security and social well-being. If we all work together in the spirit of good-will great advances in American civilization can be achieved."

No STUDENT of the Bahá'í teachings, no one familiar with the writings of Bahá'u'lláh and 'Abdu'l-

Bahá, can fail to see in this great project and in the spirit in which it was born and is being nurtured, the working out of some fundamental details of the New World Order. All that is being done here is being undertaken in the light, the glory, of the New Day. It is universal in its scope. No distinction or prejudice is shown in the treatment of different races. Labor difficulties are avoided by kind and just treat-

ment and by encouraging consultation. Education is carried on with a wise regard to the needs and capacities of all. Men and women, of course, are on the same level of opportunity. In fact most of the principles of the Bahá'í teaching are here put into operation. These leaders of men are truly "followers of the Light regardless of the lamp from which it shines."

Economic Stability

ECONOMICS must commence with the farmer and thence reach out and embrace the other classes, inasmuch as the number of farmers is greater than that of other groups. Therefore it is becoming that the economic problem be solved for the farmer first, for the farmer is the first active agent in the body-politic."

THE principal cause of these economic difficulties lies in the laws of the present civilization, for they lead to a small number of individuals accumulating incomparable fortunes beyond their needs, whilst the greater number remain destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction. . . . The government of a country should make laws which conform to the *divine law.*"

BAHÁ'U'LÁH set forth principles of guidance and teaching for economic readjustment. Regulations were revealed by Him which insure the welfare of the commonwealth. . . . This readjustment of the social economic is of the greatest importance inasmuch as it insures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible."

—‘Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

"I have accepted the concept of a united world as being good—good for the world and good for the men of the world... We can never get world-wide action on present day or modern problems without first creating in concept the possibility of world-wide action."

—Elbert D. Thomas, United States Senator from Utah.

"COMPARATIVELY few young people are interested in traditional theology or in sectarian views. Many intelligent boys and girls are tremendously interested in discovering the meaning of life, and in bringing their aspirations into harmony with the knowledge that modern science has put at their disposal. They have decided that the authority of tradition is not an adequate basis for religious belief, and frequently they are at a loss to find any other basis.

Of all American college and university students today, we might guess at the following distribution. Perhaps one-half have no concern about religion, either new or old. Some of them tacitly "believe" and some "disbelieve." They go to college to improve their economic or social status, and not to find the way of life. Perhaps ten or fifteen per cent are sincere, active adherents of some orthodox faith, while possibly thirty or forty per cent are earnestly concerned about the significance of life, but have permanently abandoned orthodox beliefs. They cannot be forced back into these beliefs, and unless valid purposes and objectives can be presented to them or discovered by them, they may lose the hope of finding any.

... The way to truth lies through sincere, open-minded inquiry, and not through unquestioning acceptance of dogma or creed.—*Antioch [College] Notes.*

"THE VICE of the age is that our values all are false. . . . Like the Athenians of St. Paul's time, we incessantly are running after new things, as if a novelty necessarily were good. We live for the day, unmindful of yesterday and of tomorrow. We have lost our sense of the true values of human life."—Representative James M. Beck of Pennsylvania. *Evening Star, Washington, D. C.*

"MAY WE practice the Divine law of love in every relationship. This law interpreted in our economic life means cooperation for the common good rather than competition for individual supremacy; in our racial, class and national relations it means achieving the more abundant life through understanding, justice and cooperative service; in our personal lives it means the surrender of special privilege and material power in order to achieve the supreme goal of a universal brotherhood."—Peace and the Present Crisis. *The Religious Society of Friends.*

"NEVER WAS there a time when it was more necessary to preserve a balance and try to adjust oneself to irresistibly changing conditions.—*Literary Digest.*

"THE THOUGHT of making profits out of war, of building fortunes out of the misery and the sorrows of the maimed, the broken in health, and the insane is revolting enough to anyone who has left in him a spark of human sympathy or a sense of decency. But to foment discord and to spread false and sordid statements, to engender bitterness and suspicion and hate and fear among nations, all that such profits may be made and enlarged reaches the dead level of human depravity. There is nothing lower in the scale of human avarice—*From Speech of Hon. William E. Borah in the United States Senate.*

"IN TODAY'S world nationalism is rampant, internationalism a vanishing dream. Communism, fascism, socialism, capitalism, and racialism are at war within the nations. We need profoundly to realize what Dr. Booker T. Washington clearly saw, that only through cooperation with others is it possible for individuals, groups, and nations to achieve security and progress.

Believing in people,—Dr. Washington believed that selfish exploitation could be superseded by cooperation and mutual welfare and that everybody would benefit by the change. The soundness of this confidence was abundantly demonstrated by his success. . . . No man surpassed him in the courage and the wisdom with which he struggled that Negroes might achieve fuller material, intellectual, and spiritual life. The success of his efforts was amazing, not only through the founding of a great educational institution, but through his influence

upon the total life and ideals of his people.

His obvious desire to cooperate with others commanded their cooperation in turn, drew generous support from many sources, and made possible an educational institution that has prepared tens of thousands for worthy citizenship and attracted the favorable attention of the world.—*From Founder's Day Address of Dr. Thomas Jesse Jones at Tuskegee Institute. Press Service, Commission on Interracial Cooperation.*

THAT THE people of the Bible lands have an enduring sense of gratitude towards the people of the United States for the aid rendered during and after the World War to thousands of victims of that great calamity is evidenced by the shipment of 18 small cedars of Lebanon, now enroute to the United States.

These trees are the gift of the various racial elements composing the Lebanon republic to the people of the United States through the Near East Foundation. Cedars of Lebanon have been selected for this expression of gratitude because throughout the East these trees are symbols of long life and endurance. . . .

"The shipment of the trees was attended by many colorful ceremonies on the part of the various races participating in the affair. Among the organizations sending trees were groups of former inmates of the orphanages of the Near East Relief, the Brotherhood Society of the American University in Beyrouth and the Armenian Church. . . .—*World Topics, San Francisco Chronicle.*

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
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"Regarding the economic prejudice: it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, . . . universal benefits will result. Then why this prejudice?"—*Abdu'l-Bahá*.

ONE OF the most amazing symptoms of retrogression in world affairs is the widespread movement of economic nationalism. Each nation is putting up tariff barriers to prevent the importation of foreign articles. The aim is to become as far as possible economically self-sufficient. When we consider how world trade previous to the world war was a constantly increasing influence toward universality of culture, it is a tragic thing to see this desirable trend of world evolution obstructed by the force and jealousy of nations. These tariff rivalries are not only ludicrously anachronistic but they are also charged with dynamite as possible causes of war.

The reasons for this economic nationalism are twofold. First, every nation of any claim to power is apprehensive regarding its supplies of raw materials and necessary commodities in case of another war; it is the fear of military isolation which urges every nation to become as far as possible self-sufficing. Secondly, the world depression with its terrific dislocation of world trade has compelled each nation to institute economic reforms within its own boundaries seeking to improve the consuming power of its own domestic markets. Attempts have been made, as in the London Economic Conference, to meet the depression with a united front and on a

world basis, but unanimity of plan or effort has proved impossible. Therefore each nation has by necessity had recourse to remedial efforts at home, despairing of any general improvement due to world planning.

Thus we have arrived at the anomalous situation, that in the Twentieth Century tariff barriers throughout the world are more severe obstructions to the flow of world commerce than at any time since the Middle Ages.

THIS regrettable situation is not without its compensations, which are also twofold.

In the first place, economic nationalism is a tremendous stimulus to industrial and economic effort within each country. It is strong medicine for that inertia which has in the past kept certain countries from developing industrially and from realizing their full potentiality of natural resources and man-power. Now we see a great wave of economic emulation sweeping through those countries which have been rather primitive agricultural civilizations. Russia is rapidly industrializing herself, as are other non-industrial countries of eastern Europe. Turkey has a five year industrialization plan and is intelligently and efficiently working her way into the ranks of industrial na-

tions. China is on the road to industrialization. Ultimately it is probable that all peoples will combine, in their civilization, industrial with agricultural expression. This will be a benefit to each nation which thus progresses from a more primitive to a more advanced state of civilization. And although it will temporarily be a blow to the export trade of highly industrialized nations, the general prosperity resulting from universal industrialization would in time increase rather than diminish the prosperity of the now leading nations.

Secondly, and more important still, is the knockout blow that this new economic nationalism gives to the old economic imperialism which has been the prevailing world order for the last hundred years. This now defunct system of economic imperialism has been the cause of many wars including the World War, and the chief cause of the domination of the primitive agricultural Orient by the advanced cultured technological Occident.

So long as there were vast areas of low industrial culture, powerful nations of high industrial culture held as their goal of highest industrial efficiency the flooding of these low cultural areas with their own manufactured goods. As new industrial nations evolved to a degree of efficiency of production such as enabled them to compete powerfully for these low area world markets, it became apparent that this economic competition contained in itself the chief contemporaneous causes of war. It was a situation which grew more unstable year by year, eventuating in the World War. If continued, it would result in nothing

but future wars, catastrophic to civilization itself.

Furthermore, low areas of economic culture would not willingly submit forever to be flooded with manufactured goods of powerfully industrialized countries. Thus the economic imperialism of the past century contained within itself fatal seeds of hatred between the Orient and the Occident, as well as the seeds of internecine strife between the Occidental countries themselves.

The efforts, then, of major countries of the world to find markets for their agricultural products and industrial goods within their own confines is a wholesome even if difficult correction and antedote to the fever of economic competition which resulted from basing national prosperity upon flooding the world with surplus goods.

How long will this tide of economic nationalism flow? It may continue so long as there is dread of future wars. Certainly there must be assurance of safety to each nation before the various peoples of the world will remit their energies in the way of making themselves self-sufficient in as many directions as possible.

Secondly, there must be some concept of unity of interest and purpose strong enough to restrict and sublimate the self-seeking energies of individuals and nations. Even enlightened self-interest is not sufficient to bring economic unity to the world. This tragic fact was made evident by the complete failure of the London Economic World Conference.

Those who have dreamed that economic self-interest would obligate

world unity are sadly mistaken. The human emotions, whether expressed on an individual or on a national scale, are more powerful than human intellect. Self-interest, even when enlightened, is fundamentally selfish; and groups of people seeking only their selfish advantage, no matter how intellectual they may be, will never arrive at unity.

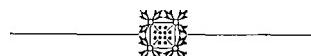
WHERE THEN is the solution to this complicated problem? It lies before us clearly defined in the new World Order of Bahá'u'lláh. Here we find all forces working simultaneously to produce world unity. We find organization backed by dynamic spiritual conscience working for the abolition of war, simultaneous limitation of armaments, the establishment of world peace and a world federation. All of these new developments must come together. No one of them can be established separately for the reasons above demonstrated, since economic and military problems are so interwoven.

In the new World Order of Bahá'u'lláh there will be a truce to economic as well as to martial warfare. Tariff barriers will be eli-

minated, as they were eliminated in the colonies of this country when they became merged into a Nation. Again will be restored that healthy flow of specialized world products from countries specially adapted to particular goods into countries lacking the normal facilities for their production.

One would find it difficult to assure any grounds for the reestablishment of world prosperity until such a World State is made effective. Then and then only will come cessation of war, cessation of economic nationalism, cessation of national rivalries which are destructive of world prosperity as well as of world peace.

Bahá'u'lláh threw this challenge to the world over seventy years ago. He portrayed what would be the result of causes then working throughout the world, causes derived from the selfishness and greed of human nature accentuated by the attenuation of spiritual restraints and ideals. That challenge still stands; and will stand, we may believe, until the world, with a new conscience, fulfills all the requisites for world reconciliation and world unity.



"What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society."

—Shoghi Effendi.

THE SOCIAL PRINCIPLES OF BAHÁ'ULLÁH

HELEN PILKINGTON BISHOP

The following is a chapter selected from the author's Bachelor of Science thesis presented to the Division of Social Science, Reed College, Oregon. It deals with the establishment by Bahá'u'lláh of universal laws for a world civilization. The introductory chapter of this thesis was published in the April number under the title, "Persia-Ancient Land of Glory." The accompanying bibliography for each chapter is exhaustive and scholarly. Lack of space precludes publication herein.

"We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light from darkness or to distinguish guidance from error."—Bahá'u'lláh.

heres in the conviction that society will eventually rise to the standards set by its superior individuals.

Not that the individual is the beginning in the pre-existent sense. The group and the individual are so interdependent that they cannot be dissociated except in an abstraction. Granting this, the Bahá'i point of view is that society is the beginning: the individual is the end. Laws and restrictions are imposed upon the individual in order that men can live. Reflecting upon this 'Abdu'l-Bahá says:

" . . . the dissemination of the divine religion is owing to the perfecting of the individual, to goodness of disposition, to acceptable habits or customs and deeds proceeding from a spiritual mind. . . . Thus will the principal purpose of the revelation of holy, heavenly laws be attained—that is to say, the civilizing of this world, the purifying of the characters of men and the realization of the happiness of the next world."

Since the individual perfects his humanity through association rather than isolation, his liberty to do is contingent upon the liberty of others. This regulation of personal liberty is an imposition unless it is voluntarily accepted by the individual. To impose upon one's self the restrictions and obligations which were formerly imposed upon one by the group is to be self-ruled.

"The Book of Laws" gives generalizations: they are static until they are accepted by individual living initiative; then they become the

SOCIAL ETHICS: During His imprisonment in 'Akka Bahá'u'lláh wrote the greater part of the literary thesaurus which constitutes the Bahá'i Revelation. His works are voluminous; His style is matchless; but due to the paucity of good translations, a perusal of His writings tests the patience of the student. Categories of thought are so intimately linked with language that imperfect translations from Arabic and Persian are frequently obscure if not misleading.

True to His resolution in the Siyah-Chal, ". . . to concentrate all My forces toward the regeneration of these souls"—Bahá'u'lláh wrote the "Kitáb-i-Aqdás," (Book of Laws). It contains those moral precepts which form the ethical backbone of the spiritual life. This emphasis upon individual morality in-

qualities of the art of living. To be specific; the Book forbids mendicancy, slavery (both chattel and industrial), gambling, the use of narcotics, and of intoxicating liquors as a beverage. Arson, theft, libel, and backbiting are prohibited and appropriate penalties are provided. Murder is unequivocally condemned; elsewhere Bahá'u'lláh assumes the attitude that it is better to suffer than to do evil: "It is better to be killed than to kill." Suicide is also prohibited.

Asceticism of the nature of self-mortification and austerities is declared useless. Marriage to one woman is enjoined and adultery is condemned. 'Abdu'l-Bahá states the following problem:

"Cultivate your finer nature through your senses and your emotions, taking care meanwhile that they do not become your masters. . . . Sensations remain as abstractions in the mind, and, though so subtle that they can scarcely be recognized, exert an effective influence towards their own repetition. Yet while making earnest efforts to subjugate the senses man is liable to err; his nature is very complex, and to find the true path requires wisdom By asceticism worse evils will be encountered; for the effort may produce serious physical or mental disorders, perhaps insanity or death; or it may result in merely diverting the uneradicated evil tendency into some other channel where it may be even more injurious to the character; and it will in any case tend to foster selfishness, which is worse than sensuality.

"Therefore, the attractions of the senses must be met, not by running away from them, but directly, by a man's will and the power which is within himself to resist evil when temptation arises. . . . Selfishness must also be rooted out, not only in its gross, but in its exceedingly subtle forms. . . . Lust and selfishness lead men ignorantly to evil acts, and evil acts in turn increase lust, selfishness, and ignorance.

"To learn one's own nature is better than to seek for the unknown and the unknowable."

Divorce is permitted after a preliminary separation of one year; a reasonable cause lies "in their aversion for one another."

However, truthfulness, kindness,

courtesy and refinement of manners are imperative under all circumstances. A pleasing appearance, music and hospitality are favored. Cleanliness is endowed with spiritual implications; while legal impurities and taboos against association with other religions, or the perusal of their sacred books, are abolished. Prayers are to be offered in private, or in temples of worship—never while walking the streets. The confession of one's sins to another is not sanctioned because ". . . God does not wish for the humiliation of his servants." Temples are not to be furnished with pulpits or adorned with images or pictures; moreover, congregational prayers are abrogated (i. e. only one voice may be heard). No pilgrimages to the tombs of the dead need be undertaken. During illness reputable physicians must be consulted.

The laws of the government under which one resides must be obeyed.

. . . Special mention is made of the payment of taxes the performance of useful labor and willing participation in the sharing of wealth. The acquirement of arts and science is encouraged, the education of one's children or proteges is enjoined, a responsibility which is assigned to the community when parental obligations are forfeited. Kindness to animals is taught; the over-loading of beasts of burden is taboo.

A distinction is drawn between personal enemies and those who prey upon society: the former should be forgiven and shown magnanimity and love, but recourse to law must be had against the latter.

A unique prohibition is that making "religion a source of liveli-

hood,"—no priesthood exists; no class may be granted the prerogative of serving the Bahá'i Faith for lucrative benefits.

The rationale of an ethical code may be sound; but that does not ensure its adoption. Moral conduct is less a matter of reason than of desire; and it is because of this that religion has proved to be the most effective and widespread basis of ethics. Religion has stirred man's desire to do good.

TEACHINGS on Culture: Baha'u'llah teaches a new philosophy of history—the Prophetic Cycle. With a periodicity analogous to natural law the appearance of the Prophets of God has preceded every great culture. By creating a common basis of unity among men, they have released forces, heretofore directed to personal aggrandizement, into channels which would enrich the whole. The appearance of Muhammad and the rise of Arabic civilization offers a dramatic example.

Religion is subject to an immutable law of change. The religions of the past were revealed for isolated peoples and nations, hence, they are inadequate to the needs of the modern world. Civilization has culminated in institutions which necessitate the "Prophetic return." The success of material enterprise largely depends upon the willingness, the integrity and enthusiasm of men—qualities which have been nurtured by religion. Can social legislation and social control of themselves check the disintegrative

tendencies which accompany the decline of religion? Coercive measures depend for their execution upon officials who are free from bribes: there is a dearth of such men in irreligious societies. Consequently, selfish interests take precedence over community welfare and lawlessness prevails. Moreover, through the decline of religion, mankind is robbed of much of life's deeper meaning. World-weariness overtakes the people; indifference to community interest is general. Inaccurately informed, indifferent to injustices which do not obtrude their ugly features directly upon them and impair their immediate security, the people are carried on by a trend which can end only in chaos.

The existing religions have become effete: they can no longer fecundate the new institutions for a world-culture; and yet, institutions can be effective only when they are rooted in sentiments, ideals, emotion, all of which inhere in religion. Bahá'u'lláh says:

"All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (spiritual) existence upon the Sun of the Word of God."

The truths taught by the Prophets of old have been restated by Bahá'u'lláh to meet the needs of today: the basis of culture has reappeared. Its goal is world peace—a peace which the religion of the Prophets anticipates and underlies. World peace lies within the possibility of human endeavor when human action becomes animated by the spirit of a vital religion.

"As this is the cycle of sciences, there must needs be new teachings, a new revelation is required and a new life wanted. The minds and hearts refute the veracity of ancient opinions. New ideas are called for and new principles are urgently demanded which may fill the requirements of this age, be as the spirit of this century and as the life of this period."

—'Abdu'l-Bahá.



THE CRITICAL MOMENT

The following suggestions of Shoghi Effendi, as inscribed by his secretary to an American Bahá'i, strikingly demonstrate that in the teaching of Bahá'u'lláh will be found today the only solution of world problems.

ALL the spiritual and social movements existing in the world, and undoubtedly there are many of them, have some spark of the divine truth. Their very existence shows that they have something to offer to man and fulfill some purpose. But what the world needs, at such a critical moment in its history is not a mere palliative. It needs a movement that goes deep into its spiritual and social illness and brings about a complete fundamental change—a change that will include in its scope both the social and spiritual reform of man. But such a movement cannot be inaugurated save by a Messenger of God revealed by Him for that very object. In similar critical moments that have punctuated the history of man in the past, a Zoroaster, a Moses, a Christ, and a Muhammad appeared. And in this day, the Bahá'ís declare Bahá'u'lláh has been revealed.

"Just as in the past the Prophets

were persecuted and their Mission was ridiculed so has the message of Bahá'u'lláh been scoffed at as a mere impractical idealism. From His earliest youth He was put in chains, expatriated and persecuted. But what do we observe in this day, less than forty years after His death, the principles He advocated are the only solution for practical politics, the spiritual truths He voiced are the crying needs of man and the very thing he requires for his moral and spiritual development.

"He does not ask us to follow Him blindly. As He says in one of His Tablets, God has endowed man with a mind to operate as a torch-light and guide him to truth. Read His Words, consider His teachings, and measure their value in the light of contemporary problems and the truth will surely be revealed to you."

SEEING ADRIANOPLÉ WITH NEW YORK EYES

MARTHA L. ROOT

This pen picture of so interesting a city—by Miss Root, international Bahá'i lecturer, teacher and writer—carries its own message. The article was published on the front page of "Milligazete", a daily paper in Adrianople.

AS a journalist from the United States, I have long had the wish to stop over in Adrianople and see this city which is the front door to Turkey. All summer I have been working hard, so now that I have come to your city, I am calling this trip my vacation.

Perhaps you ask me: "How do you like our city?" I reply: "I like it immensely because it is typically Turkish and is full of interesting surprises. Constantinople and Ankara are fine but more westernized. Adrianople has a charm all its own, it is the real Turkey."

Perhaps other Westerners, just like us, hesitate to come to Adrianople because they do not know about the place, because the train arrives in the night, the station is a little distant from the city. We did not know about hotels and did not know what languages are spoken here. Also, we didn't know if you would like us—you have had so many wars with Westerners.

However, we came and this is how I found Adrianople: my friend, Miss Marian E. Jack, an artist from St. John, New Brunswick, Canada, and I, arrived on the night train. The officials at the Customs' office were very thorough, sincere and trustworthy; the chief spoke French. After they looked at our baggage they came down the steps with us to find a carriage. An im-

pression, too, of Turkey that I shall always remember was when the porter an older man, left the valises to help me down the steps and called to the others to bring the light. They saw us safely into the carriage, shook hands with us and said: "Hotel de l'Europe, Madame Marie."

The drive was along a good paved road lined with beautiful trees mystic in the shadows and as we came over the Martiza bridge, lovely in the moonlight, the lights of Adrianople gleamed a welcome.

The driver kept standing up and looking back keenly. I did not know what was behind to which he turned his searching glances, but I did not feel afraid, because he smoked with calm composure. If he was not nervous or afraid, why should we be! As we came to the entrance of the hotel we discovered that it was our bags placed in a second carriage to which he had been directing his attention.

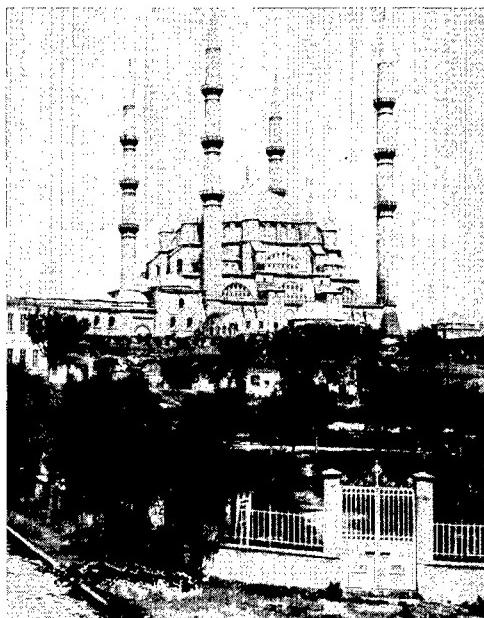
A bright Turkish boy showed us to our rooms in the hotel. Next morning imagine my surprise when suddenly from my window I saw the Sultan Salim Mosque in all its glory! This mosque is so beautiful that my artist friend Miss Jack and I go to see it every day; she likes to have a view from different points so she gets out of the carriage to see it from the river or

halts the carriage, to catch new views from the hillside. One reason she came to Adrianople was to paint this mosque. All the mosque architecture here is so marvelous, indeed well worth a visit.

It was satisfying and pleasing to me that when I went into the Sultan Salim Mosque and the Mouradiyyih Mosque to pray, the caretakers did not treat me as a foreigner. As I came out if I could have spoken Turkish I would have told them I found God very near when I prayed in their sacred mosques. I believe that Jesus Christ and Muhammad were World Teachers; I have learned to love and to appreciate the Qur'an. Each World Teacher down through the cycles has ushered in a great new spiritual culture and each time the first great art as a fruit of this new Spiritual culture is new architecture.

PERHAPS you ask if people have been good to us in Adrianople? I reply: "Yes, every one whom we have met has helped us graciously. Madame Marie has interpreted, and really she has treated us as if we were friends in her home.

Mustafa, the driver who takes us about, has shown us a lot of Adrianople. He interests us too, because he truly tries to show his city. If all drivers were like him, tourists would carry away memories of many interesting vistas that probably they would not have known about otherwise. The caravansaries here are like a glimpse into another epoch when Adrianople had the most luxurious caravansaries to be found anywhere. I have stayed in caravansaries in the East when sudden snow storms have halted our

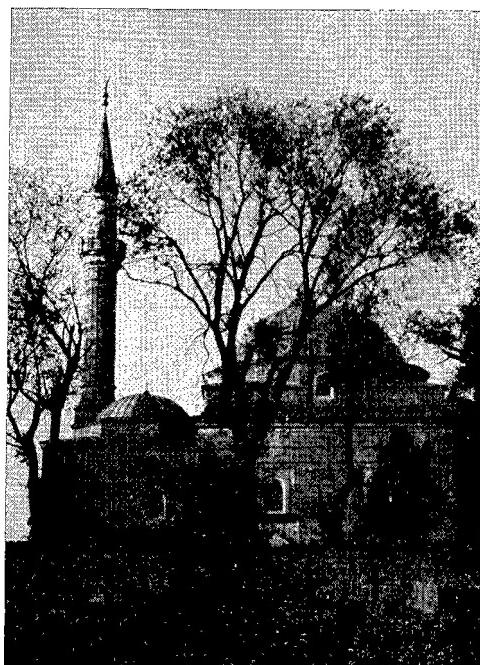


Sultan Salim Mosque

motor car journey, but I never dreamed that caravansaries so elaborately de luxe as these existed anywhere in the world.

We have found the people of this city not only kind to show us the way to all places we wished to visit, and they did it similingly as if we were indeed sisters, but we have found how honest is the Turk. Miss Jack, one of the first days, when out sketching in a garden lost her English money. The man who discovered it knew from his mother whose money it must be for it was just where the painter had been making her sketches; he brought it immediately to the hotel. She said to me that night: "I am glad I lost the money for it is an admirable example of the honesty of the Turk who has not always been fairly spoken of in some parts of the world."

A Queen on a throne in Europe once said to me: "I find the Turk a very lovable character."



Muradiyyih Mosque

WE HAD tried to come to Adrianople several weeks earlier but were so busy and so hindered we couldn't get started. When we had the great joy of being here on October twenty-ninth, the tenth anniversary fete day of the Republic of Turkey, how glad we were that we had been delayed, otherwise we should have missed this greatest day in the year in Adrianople. The days here preceding the twenty-ninth had been so full of preparations that we had caught the enthusiasm. It was like our Fourth of July at home (our Independence Day), only I tried to think what it would be like in our United States if it were only our tenth anniversary and if our enemies had in our lifetime brought four different wars upon our cities and if everything almost had been bombarded and much demolished, and if our houses, vineyards, fields had been so destroyed that no one had

much courage to build or to plant the fruits all over again until George Washington, the "Father of our Country" had been so strong and powerful that we felt our country would be safe.

What impressed me most at the splendid fete here on Sunday, October twenty-ninth was that we all heard the voice of the Ghazi Kemal Pasha the "Father of the Republic of Turkey" speaking to his thousands of citizens here in such a way that each one felt he was speaking personally, directly to him alone! The power of that voice, the tender sympathy, the good counsel: No one could hear that voice and not feel sure that the man who spoke had unbounded power to continue this Republic and evolve it educationally, socially, materially to a high place in the galaxy of nations. Every man and woman and all the youth here had a new light in their eyes, a new courage, a new determination after they heard that speech. We liked to think that our representatives of Adrianople, those three hundred students, boy scouts and girl scouts who had marched so proudly through the streets here on Friday in the dress parade would be standing at attention in Ankara to do homage to the Ghazi Kemal Pasha while we were hearing the speech here.

Other impressions at the fete were how carefully dressed, how fully prepared with flowers and flags, how orderly, how dignified was the crowd in Adrianople; how fitting to wait in respectful silence to hear the message of the President before beginning the program here! It was most interesting to see the Governor of the Province Salim

Ozdemir Big Effendi cordially salute the assembled throngs and walk among them to inaugurate the festivities.

Then representatives from the forty thousand and more inhabitants marched in front of the Governor and in passing saluted him as he stood with the Mayor, the Army Officials, the Director of the Evkaf, the Prefect of Police, and the representatives of the different Consulates. It was a moving picture of the life, the hopes the spirit of the Turks, demonstrating their character as well as their industries. It was a touching tribute of gratitude that first came the soldiers who had been wounded in battles and they were cheered and showered with flowers as were the soldiers who followed them.

Most of the girls in that procession marched with perfect rhythm and the stride of the young men proves the Turks are musical, sure of themselves; and that they have a great love of art was seen in their decorations. I liked the fine faces of the teachers. It was so interesting to us from other countries to see the representatives of all the industries. It was sad to see how many orphans in Adria-

nople will not have the help of parents to direct their lives. The music of the fete, combining both the Turkish and the Western melodies seemed typical of the role that Adrianople is to play in the destiny of world culture. Adrianople, the city about which we knew so little a few days ago has become so loved we are sorry we are leaving.

MAY I CLOSE with a quotation of something that I wrote about Turkey which appeared in a book¹ published in New York City, and in a Magazine² published in Washington, D. C.: "Turkey, the new Republic under the powerful courage of the Ghazi Kemal Pasha, has contributed a mighty forward impulse to world understanding, to the union of the East and the West. This great President, and he is the same man who as Commander of the Army blocked absolutely the Dardanelles to a warring world, *has opened wide the mental dardanelles* so that the East and the West may come and go, so that there may be Arabic Latinized script, so there may be co-education, great freedom and progress for women in this eastern-western republic, and so there may be genuine free thinking, and freedom for all religions."

¹ *The Bahá'i World*, Vol. 4. ² *Bahá'i Magazine*, Vol. 21, p. 75.



"When the light of Muhammad dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which with Baghdad as its center extended as far westward as Spain and afterward influenced the greater part of Europe. What proof of prophethood could be greater than this, unless we close our eyes to justice and remain obstinately opposed to reason."

—'Abdu'l-Bahá.

THE NEW CATALYTIC

DALE S. COLE

"I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered at my feet." (Sir Isaac Newton.)

GNDER dark clouds, against driving winds and mountainous waves, a great ocean liner forges ahead, ever on the true course towards its destination. What an example of the play and interplay of forces—controlled and uncontrolled.

In the realm of physics there is a law which states that to every action there is a reaction. The interplay of forces in the physical world has its counterpart in the lives of men, for are not our waking hours made up of actions and reactions? Is not existence a continual series of responses, in some form or other, to stimuli? Our responses are either passive or active, but whether we act or remain adamant, we consciously or unconsciously, voluntarily or involuntarily, assume certain attitudes towards affairs and these color our existence. These attitudes can be either positive or negative, their polarity determining, in a large measure, the nature of the response.

These terms, "positive" and "negative" are relative as are our responses. There seems to be inherent in life a series of great contrasts: positive and negative, good and bad, light and darkness, health and illness, wealth and poverty, knowledge and ignorance. These conflicting ideas are of great interest, for our understanding of them

influences our attitudes towards many events.

Furthermore, the attitude of a group is the synthesis of the attitudes of the individual members of the group and little appreciated is the tremendous potential and dynamic power of concerted thought, concerted feeling and concerted action. *It is as yet almost untried.** It is one of those instruments for good, which, somehow, man has failed to use, but one which he can use and one which is attracting attention now as possessing enormous possibilities.

This power of concerted action can only become operative in the world when the fundamental Oneness of Mankind is realized and when the Principle of Unity is the motif of endeavor. The exigencies of the times, both as regards short range and long range contingencies, is bringing about a knowledge of the imperative necessity for cooperation on a broad and comprehensive basis.

FORTUNATELY, we have recently had some reassuring evidence of what government agencies can do under the lash of necessity. Sectional and partisan interests can be surrendered to the best interests of the whole, when the partisans desire to do so—as they do in the presence of a great common dan-

* There has been all down the ages a limited group action, in times of danger and at other times, but the author here intends, evidently, a united action as based on the acceptance of the Oneness of Mankind set forth as a religious principle.

ger. Is it not strange that it seems to require a threat of disaster to instill the cooperative attitude into the hearts of men? As long as there is no danger—we bicker. When ruin looms—we agree.

Every individual has some degree of responsibility with reference to the affairs of the world but our collective responsibility is great. Action is requisite to solving our difficulties and to renovating our environment. In order to act with wisdom the right attitude must prevail and this attitude must be positive, constructive and just. A new understanding of essential relationships is required.

Returning to the idea of contrasts, what is darkness? We do not measure it and have no instruments for so doing. We can and do measure light. Darkness is then, simply the absence of light. Light is positive—darkness negative.

'Abdu'l-Bahá has explained these relationships most clearly.

"Evil does not exist. Death is only the lack of life; therefore death does not exist. Darkness is only the lack of light. Evil is only the lack of good. Ignorance is only the lack of knowledge. Poverty is the lack of wealth. Misleading is the lack of guidance. Miserliness is the lack of generosity. The non-existence of light is darkness. The lack of sight is blindness. The lack of hearing is deafness. All these things are non-existent. God did not create any evil thing. God did not create a man poor. Poverty is only the lack of wealth. Guidance is the gift of God, and if man is deprived of it, he will be misled; but he is not misled by God—it is only the result of the lack of guidance."*

HERE IS a basis for faith, hope, courage and action—action not fettered with a limiting sense of frustration and impotency, of predestined failure. Here is justification for relegating some old and outworn conceptions, some old fears and apprehensions "to the limbo of

the obsolete." Here is freedom to act courageously.

In these impulsive times it is frequently very hard to be unbiased, to suspend judgment, to be tolerant, calm and tranquil. But it is also a very wise attitude to achieve. It lifts one above petty impulses to a vantage point of seeing matters in true perspective. Is it not preparation for Divine Guidance?

How then are we to know what is wise, true and just? By studying the *Revealed Word of God*.

Divine Guidance is available for everyone. For this present advanced age it is contained in the teachings of Bahá'u'lláh.

IN TRYING to apply these teachings to life, it must be remembered that we are dealing with world affairs, not merely local, state or national ones. Hence principles to be just have to include all, they have to be universal in every sense. We need not expect to find a detailed solution given for some petty misunderstanding between two people under a certain set of conditions. We need not necessarily expect to find detailed directions for the solution of personal problems, although many are given. We do find the broad, general principles of love and justice sounded. By living in accordance with the great, positive, Divine Laws for this day, we will obviously eliminate the causes for many of our troubles, both large and small, and if they no longer occur, detailed solutions are not required, or become apparent, as the need arises, from our knowledge of the basic principles.

An infinite variety of beautiful

* Bahá'i Scriptures, paragraph 800.

and useful plants are the result of the great and mysterious law of life and growth. They are the detailed evidences of the operation of the fundamental law. They manifest the power of this law, and we accept, enjoy and use them without necessarily understanding many of the detailed procedures, actions and reactions involved. As the plant develops, from seed to fruit, so will the details of Divine Law unfold as stages of progress follow one another.

The span of a human life on earth is but a tiny increment of eternity. But we are living in eternity. The trivial vexations of these passing years pale into insignificance when it is realized that we are "building for eternity"—a tremendous and glorious task, worthy of our best efforts.

However, even a small degree of perfection is difficult to attain and it will be necessary for mankind to consider carefully its steps—to seek true guidance for all time to come. We can, though, try our best to live in accordance with Divine Law, and when we do, we will find that many of life's problems seem to solve themselves or dissolve into nothingness. The *accent* changes from the negative, doubting, halting, fearful attitude, to one of faith and assurance, to a positive, constructive, co-operative endeavor to "live life whole."

THE BAHÁ'Í Revelation sounds those broad principles upon which the spiritual civilization of the present and the future rests. It places

the accent on the positive deeds. It defines the attitude which each should have if we are to contribute our maximum to the continued upward evolution of humanity. Perhaps what we, as individuals, need is a new "catalytic" to bind us more closely together and to make our efforts effective collectively. This "catalytic" must have "celestial potency." It is *Love*.

"The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station; and man will make no real progress until illumined by the power of love."^{*}

"If one possesses the love of God, everything that he undertakes is useful, but if the undertaking is without the love of God, then it is hurtful and the cause of veiling one's self from the Lord of the Kingdom."

"If this divine love penetrates the heart of man, all the forces of the universe will be realized in him . . ." What a tremendous possibility!

Man must needs reflect the attributes of God in his attitudes and actions, thereby flooding the distracted world with the light and warmth of the Breaths of the Holy Spirit, thereby reawakening the powers of recuperation and growth. Man must attain to the attitude of spiritual nobility, for "it is possible" said 'Adbu'l-Bahá, "to so adjust oneself to the practice of nobility that its atmosphere surrounds and colors every act."

Once the catalytic of this love becomes operative in human life, the noble attitude will cast everlasting glory on mankind and his deeds.

* Bahá'í Scriptures, paragraph 965.

The
University
in
1959

WALTER
DILL
SCOTT

President,
Northwestern
University

GNIVERSITIES are among the most enduring of all social institutions. The oldest universities are definitely older than the forms of the governments of the nations in which they are located. Although universities may survive many centuries, they are subject to changes quite as much as other forms of social institutions.

HE changes in social institutions of all types are going forward at an increased rate of acceleration. The indications are that the changes in American universities in the next twenty-five years will be as great as in the preceding seventy-five years. . . . Our policy in the future may be to concentrate on a few functions, and hence to drop many or even most of our schools.

GN America, however, universities serve in the main three functions: to preserve, disseminate and discover truth; to train men and women to serve human needs; and to develop men and women. . . . It is entirely possible that we may concentrate more and more on one of these, or change to a function not now recognized as of fundamental importance, such as the development of human relationships. We have heretofore been predominantly interested in cultural and technical training. Most of America's difficulties at the present time lie in the field of human relationships. During the next twenty-five years we may expect a great expansion of all sorts of training having to do with cooperative effort and thinking. We may in the future concentrate much more effectively on social training, looking toward better human relations in a democratic society.

GONE of the greatest improvements in instruction of the future will result from a better understanding of the learning process and what is involved in the adequate development of the students' abilities. That is, instructors will utilize in the future not merely improved instruments and methods for presenting materials, but will develop also a new science of education.

LEADERSHIP in religion is difficult today in the home, the church and the university. Nevertheless, our faculty, definitely religious in its interests, is striving for a new integration and through such integration for a leadership above any conflict between science and religion, a leadership guided by broad conceptions of science and motivated by a faith profoundly religious.*

The author, an attorney, chooses to call the following article "a commentary" rather than "a review" of the book entitled "The Racial Myth."¹ As his great interest is in racial harmony, peace and good will among all peoples, he has, in response to our request, presented herewith what he considers the salient points of this book.

Humanity has been "running to and fro after knowledge,"² to a greater degree in the past one hundred years than in previous centuries, and there is no gainsaying the fact that race and race relations have been subjects given marked attention by anthropologists, scientists, advanced thinkers,—and their findings have awakened deep interest among research scholars, welfare workers, students, religionists and others. As the dynamic teachings of Bahá'u'lláh—creative in their effect because emanating from a divine source—have been more widely spread, humanity in increasing numbers have been dedicating themselves to these noble ideals of world unity and world peace, even when unconscious of the Supreme Light which was their Source. It is well known that one of the greatest principles, considered fundamental in the Bahá'i Cause, is the Oneness of Mankind. Its importance cannot be overestimated or sufficiently stressed.

THE RACIAL MYTH

EDWIN L. MATTERN

PROFESSOR Paul Radin, anthropologist at the University of California, has essayed the task of carefully analyzing the claims to superiority of certain races and nations and in his book gives conclusions that are worthy of serious consideration.

There is no doubt that mankind early became overwhelmed by the life about him, the author believes. Instead of freeing himself from the demoralizing complexities of life he made it more complex. He created something that more and more engrossed him and threatened his very existence but without destroying his sense of power to control. In spite of adversities suffered, this egotism survived, and with each fresh survival man's consciousness of superiority grew. He did not always ascribe this wholly to his own genius, but as, for example, in the case of the Jews, he believed himself specially favored by God. Consequently, they were the "chosen people". They held to this belief

for thousands of years and each new victory over some menacing tribe wedded them more strongly to it. Defeat and captivity did not destroy it. The Messiah would surely come and redeem them from their enemies. Though scattered and without national status the orthodox among the Jews still have the conviction that they are God's favorites whose superiority will in time receive His recognition in a way to convince the world.

THE GREEKS evidenced a similar mode of thought. A person was either a Greek or a nobody—a barbarian, bearded one. Alexander conquered these aliens but thereafter they made themselves Greeks by adopting their language and culture. Origin then played no part in the constitution of a Greek and so there was no chance for any declaration of Greek superiority for, to their minds, no one lived with whom to make comparison.

Then Rome developed. In due

¹ "The Racial Myth" by Paul Radin. McGraw-Hill Book Co., Inc., 330 W. 42nd St., New York City, \$1.50.
² Daniel 12:4.

time the Romans became race conscious, they boasted national superiority, the purity of their stock. They were a pastoral people, and despised Greek culture and Etruscan civilization because they did not know what it was all about. They rejoiced in simple tastes and homely virtues but as soon as they had reduced Greece to a dependency, they lost their pride in these and rapidly absorbed Greek manners and learning. The foundations for national or racial egotism were swept away for they were no more Romans but Graeco-Romans.

And thus, too, the fall of Rome meant no extirpation of Roman culture. The shell we call Empire passed away but those wild men who swept down from the north readily recognized the excellencies of her ways of life and incorporated them into their own political and social structures.

So, also, have the fabrics of nations been woven down to the present. The web may be native but the woof is contributed by outsiders. The patterns have become so intricate in these days that they defy disentanglement. We are all part of each other. Even our languages are impure. We deliberately take, without asking leave, words or laws or methods—anything that promises advantage to ourselves, and use it to exalt our peculiar self-pride, often claiming it as our own discovery. Everything in the domain of civilization is inextricably fused and confused. No nation is responsible for all, nor is there any race that has not added its due portion to the whole. We are so arrogant and boastful, all of us, nations and individuals,—and individuals are

but the reflection of their nation,—that we lose sight of the fact that the greatest gifts to civilization came, perhaps, from prehistoric man. Who presented us with the lever, the most utilized principle of mechanics, for instance?

BUT PROFESSOR RADIN is most concerned with what he calls the Nordic Myth or the Illusion of the Late-Comers. He subjects the Nordic claims to superiority to searching analysis and finds them sadly wanting. He ridicules the theory of a Nordic or German race with its cultivation of exclusiveness or “desire to eat alone”, as he expresses it. The great periods of history of the German people, he asserts, coincide with those in which they were most influenced by foreign thought and culture. Their assumptions that everything good in the world today was of Germanic origin; that all the benefactors such as Dante, da Vinci, Raphael, Titian, Michelangelo, Valesquez, Murillo, Voltaire, Gounod and Tasso were descended from real Teutons wither away under the keen analysis of the author, who declares such unfounded claims as sheer nonsense. The doctrine of specific German qualities is only another mirage. So-called national differences depend rather upon whether a Frenchman is looking at a German, or whether an Italian or an Englishman is observing him. In essential characteristics human beings are largely alike.

According to Professor Radin races have always been mixed, the white more than any other. While the Negro is overwhelmingly long-headed and the Mongolian equally round-headed, the Caucasian is

both. Purity of race remains always a doubtful quantity. Human heredity cannot be dictated like that of cattle.

The accent upon Aryan race is roundly assailed. An Aryan race never existed, and doubtless never will. There was an Aryan language but surely the Teutonic tongue is not its offspring. Here again, even admitting the Germanic contention, mixture and not purity is the order.

Chinese invented the compass, movable type, rag paper and gunpowder; Arabs and Jews kept alive the Greek tradition, particularly in medicine; India passed on to the Arabs numerical notation and algebra, the bases upon which modern mathematics rests, as well as the concept of zero. Trade and the capitalistic system came from Jews, Italians, English and Spaniards; mathematics was developed by Italians, French, English, north Germans and Jews; physics, until the nineteenth century, by Italians, English, French and Dutch, and later by Germans and Jews as well; chemistry originally by English and French but in Germany it later achieved some of its most conspicuous advances; biology started in Italy and at the same time progressed in Germany, Holland and England but, at the present time, its accomplishments are due to the latter countries and America. Germany must be given credit for its contributions to music, but many of her innovators in this field are not Aryans, according to the modern definition. Once again national egotism has the props knocked out from under it.

In the sixteenth century, there was substantially but one religion in Europe. When this split into two

and separate national entities arose, European culture became English, French, Spanish or Italian and nationalism came into being. The Church had "plumbed the art of emotions to its very depths, but the art of thinking it had neglected". The Renaissance had brought back man to the art of thinking and re-installed Graeco-Roman civilization. Henceforth, universalism must express its aims within the boundaries of nations. So it came about that there is an English science, a French science,—each nation had its this and that, and each boasted its own variety. Like school-boys, all that is *mine* was exalted; all that is *yours*, degraded. This blind appraisal has led to extravagance, untruth, intolerance, sensitiveness to criticism, selfish aggrandizement, war.

By specific examples the argument proceeds to show that neither race, nation nor religion determines the advent of a great man. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." To cause one of pre-eminent ability to appear in any particular country is beyond human ability. God operates no monopoly in behalf of any nation. The Spirit cannot be confined within a wall of conceit.

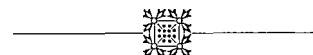
The place of the Jew in the modern world is handled effectively. The debt of civilization to the Jew is itemized down to the last achievement—an impressive schedule of contributions. That he should be persecuted and driven from any country is a tragedy completely incomprehensible to the liberal and

sicentific mind. Inheritance may mean much in the development of humans, but is environment without influence?

AFTER ALL, what definition can without injustice separate the inferior races from the superior? What nation excels another? Color is no criterion. Civilization has been common to all; culture likewise. The Mongolian for ages led the world, and Japan, leaving its chrysalis stage less than a century ago, advanced to a front-position by adaptation and imitation of western accomplishments. Surely one cannot brand the Japanese as inferior because of his color or the shape of his eye-lid. The Negro, what of him? He has never built any great civilization, his critics say. They forget, however, that within three hundred years since he was forced to come to America, he has produced the only distinctly original music and literature of our land. Northern Europeans reached

no such achievements in twice that length of time, unhampered though they were by a state of bondage. The conclusion is irresistible that races as well as peoples are not altogether good, for we have not yet reached the millenium, nor altogether bad, as we are still on the upward trend, and there is no method yet devised that can accurately tell which is superior or inferior to the other.

The authtor's hope lies in Russia, the Americas and the Jews. Only time can tell whether or not that hope has been justified. That we are tending in the direction of some type of co-operative state, recent events prove. What its final form will be is pure conjecture, Professor Radin believes. But, whatever, it be, we know that it must banish into everlasting oblivion not only nationalism but individualism and racial superiority, for in a world like ours all these are figments of selfish imaginations. By that path alone can we regain our lost souls.



"This human plane or kingdom is one creation and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. . . All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. . . God did not make these divisions. These distinctions have had their origin in man himself. Therefore as they are against the plan and purpose of the Reality they are false and imaginary."

—'Abdu'l-Bahá.

THE MEANING OF RELIGION

DR. MARY WOOLLEY
President of Mt. Holyoke College

The following is a recent address by Dr. Woolley in Washington, D. C., at the "All University Religious Service", Howard University, the largest institution of learning in the world devoted to the higher education of colored youth.

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." (Isa. 33:17.)

TWO thousand six hundred years into the past,—that is the backward look which I am asking you to take with me this morning. I am calling your attention to a graphic picture, a picture drawn with words, words that are both beautiful and appalling. Note the rapid transitions in the chapter, which is our morning lesson: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!" "O Lord, be gracious unto us; we have waited for thee; be thou their arm every morning, our Salvation also in the time of trouble."

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" "Thine eyes shall see the King in his beauty; They shall behold the land that is very far off."

It is not difficult to understand the dark side of the picture; we have only to recall the situation of Judah 700 B. C. to appreciate the reason for gloomy utterances. The great Powers of Assyria and Babylon and Egypt filled the national life of Israel and Judah with uncer-

tainty and foreboding and sometimes with tragedy. Isaiah was statesman as well as prophet and saw infinitely more clearly than the politicians just what dangers confronted his country. Beyond that, he saw the shortsightedness of the political philosophy of his people. They, "looking through their dark glasses at life"—to quote a famous scholar, said, "Life is simply a war in which the strongest prevail, a game which the most cunning win." So they made fast their alliances, and were ready to meet the Assyrian, or they fled in panic before him, according as Egypt or he, seemed the stronger. Isaiah saw that with Assyrian and Jew another Power was present—the real reason of every change in politics, collapse or crash in either of the empires—the active righteousness of God. Assyrian and Jew had not only to contend with each other. They were at strife with Him. We now see plainly that Isaiah was right. Far more operative than the intrigues of politicians or the pride of Assyria, because it used these simply as its mines and its fuel, was the law of righteousness, the spiritual force which is as impalpable as the atmosphere, "yet strong to burn and try as a furnace seven times heated."

Isaiah preached, as we are reminded, that "Righteousness is the atmosphere of the world" and our

task, if I may interpret, is to bring ourselves into harmony with this righteousness: First, by our relations to one another, as a group, a community, a nation, a world; second, by our relations to our selves, that is, by our lives as individuals.

First, by our relations to one another, as a group, however small, or large, that group may be. Our age is critical from the group point of view, beyond any other age in the history of the world, because never before were groups brought together in such close relationship. In other words, the situation in the modern world raises to the *nth power* the importance of the attitude of individuals to one another. A Robinson Crusoe might be characterized by ill-will and suspicion and distrust and, with the exception of Friday and the reaction upon Robinson Crusoe himself,—it would not matter particularly. The absence of a social attitude doesn't count on a desert island! But we are not living on a desert island today, far from it.

Ruth Nichols spoke at Mount Holyoke College a few days ago to an eager audience, on the would-be aviators of the future, and in the course of her remarks said that the time was coming when planes would be as truly within the reach of the average person as *Fords* are today. A remark like that is fraught with meaning. It is a superficial understanding that sees in it only increased opportunity for sport, for commercial intercourse, for scientific expansion. It means also annihilating space, weaving the world into an even closer fabric. That is not the conception of a visionary; it is going on before our eyes, day

by day. And it presents a situation appalling from one point of view, inspiring from another.

I HAVE SAID more than once that I expected to learn a great deal from my six months in Geneva, but that I did not expect to learn religion. Yet that is just what I did learn. How could one help it when, in the speeches of the representatives of the governments, the changes were rung on the supreme importance of good will among the nations as the best security? When the blocking of agreement is so clearly the result of mistrust and suspicion and fear and ill-will? The significance of religion for international understanding, for a new international relationship, based on reason not on brute force; on cooperation, not on competition; on *good will*, not on *ill-will*;—never was that significance so clear. There is a new meaning to religion in this day in which we live, religion defined not in terms of creed, or ecclesiasticism, or ritual, but religion defined as the “way” of him “that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.”

That is the normal humanity, the normal world which is the creation of God; all else is abnormal. The tragedy of the international situation, of the clash of class with class, of race with race, is that it is not necessary. There are great catastrophes that cannot be prevented by any human agency, the devastations of nature, hard to understand and impossible to control. But hu-

man catastrophes need not be: the clash of will, the greed of self, the blight of hate. And the meaning of religion today is to make clear that truth, to help human beings to become *normal* not to leave them *abnormal* in their relationships with one another.

May I turn the shield to ourselves as individuals rather than as members of a group, forgetting, for the moment, that "none of us liveth to himself?" What is the meaning of religion for the "me", as well as for the "us"? What is it that the individual particularly needs in this day in which we are living? There are many answers,—we cannot even list them all. I should like to suggest two. The first is the answer that I think the majority of a typical audience of this age would give, and that is *courage*. Courage to meet the present, to face the future. Do we need it, you and I? The question answers itself! Down through the ages the assurance comes: "He shall dwell on high; his place of defence shall be munitions of rocks." Seven centuries afterward came the reaffirmation: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

THE MEANING of religion? It means *courage*; it means also *vision*. "Where there is no vision, the people perish." "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

Again, the words come down to us over the ages, from the seers of visions. A vision is not something that is visionary, in our usual definition of the word. The greatest powers in the physical world today are the intangible, the ones that we neither see with our eyes nor feel with our hands.

I spent an hour and a half in our physics laboratory the other day, having explained to me, as far as explanation is possible, some of the marvels of the electrical world, those marvels which within our lifetime, have become commonplaces. The *vision* of the scientist is the working power of our every day life. It is a mystery? Yes, but because the power is a *mystery*, we do not refuse its use in our living.

"The scholar who visioned and verified electron structure"—my eye fell upon that heading in the daily paper as I was preparing this talk for you. "Visioned and verified"—in the physical world,—we see and accept that fact every day of our lives. "Visioned and verified" in the spiritual world is surely not less essential to the human soul.

"For my feet have stood upon the mountains,
And I have seen a vision of beauty;
And though my heart be cast down
again,
Yet will I lift up mine eyes unto the
heavens;
For he that worketh in Heaven
Worketh also in me;
As He has lifted up the mountains,
So will he lift up my soul,
That I may behold the beauty of His
work in the heavens,
And on the earth in the hearts of
men."

THE VISION OF HENRY GEORGE

*The following remarkable passage with which Henry George concludes his *Progress and Poverty* (first published in 1879) bears restatement at this critical period of social, economic and political change.*

Here was a man who devoted his life with the utmost of self-sacrifice and idealism to the concept of a better age when social justice should rule. As John Dewey says of him: "It would require less than the fingers of the two hands to enumerate those who, from Plato down, rank with Henry George among the world's social philosophers."

TIS not the Almighty, but we who are responsible for the vice and misery that fester amid our civilization. The Creator showers upon us His gifts—more than enough for all. But like swine scrambling for food, we tread them in the mire—tread them in the mire, while we tear and rend each other!

"In the very centers of our civilization today are want and suffering enough to make sick at heart whoever does not close his eyes and steel his nerves. Dare we turn to the Creator and ask Him to relieve it? Supposing the prayer were heard, and at the behest with which the universe sprang into being there should glow in the sun a greater power; new virtue fill the air; fresh vigor the soil; that for every blade of grass that now grows two should spring up, and the seed that now increases fifty-fold should increase a hundredfold. Would poverty be abated or want relieved? Manifestly no! Whatever benefit would accrue would be but temporary.

"This is not merely a deduction of political economy; it is a fact of experience. We know it because we have seen it. Within our own times, under our very eyes, that Power which is above all, and in all, and through all; that Power of which the whole universe is but the manifestation; that Power which maketh all things, and without which is not anything made that is made, has increased the bounty

which men may enjoy, as truly as though the fertility of nature had been increased. Into the mind of one came the thought that harnessed steam for the service of mankind. To the inner ear of another was whispered the secret that compels the lightning to bear a message round the globe. In every direction have the laws of matter been revealed; in every department of industry have arisen arms of iron and fingers of steel, whose effect upon the production of wealth has been precisely the same as an increase in the fertility of nature. What has been the result?

"Can it be that the gifts of the Creator may be thus misappropriated with impunity? Is it a right thing that labor should be robbed of its earnings while greed rolls in wealth—that the many should want while the few are surfeited? Turn to history, and on every page may be read the lesson that such wrong never goes unpunished; that the Nemesis that follows injustice never falters nor sleeps! Look around today. Can this state of things continue? May we even say, 'after us the deluge!' Nay; the pillars of the state are trembling even now, and the very foundations of society begin to quiver with pent-up forces that glow underneath. The struggle that must either revivify, or convulse in ruin, is near at hand, if it be not already begun.

"The fiat has gone forth! With

steam and electricity, and the new powers born of progress, forces have entered the world that will either compel us to a higher plane or overwhelm us, as nation after nation, as civilization after civilization, have been overwhelmed before. It is the delusion which precedes destruction that sees in the popular unrest with which the civilized world is feverishly pulsing only the passing effect of ephemeral causes. Between democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict. Here in the United States, as there in Europe, it may be seen arising. We cannot go on permitting men to vote and forcing them to tramp. We cannot go on educating boys and girls in our public schools and then refusing them the right to earn an honest living. We cannot go on prating of the inalienable rights of man and then denying the inalienable right to the bounty of the Creator. Even now, in old bottles the new wine begins to ferment and elemental forces gather for the strife!

“But if, while there is yet time,

we turn to Justice and obey her, if we trust Liberty and follow her, the dangers that now threaten must disappear, the forces that now menace will turn to agencies of elevation. Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age of which poets have sung and high-raised seers have told in metaphor! It is the glorious vision which has always haunted man with gleams of fitful splendor. It is what He saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the City of God on earth, with its walls of jasper and its gates of pearl! It is the reign of the Prince of Peace.”



“The world of existence is continuously progressing and developing and therefore assuredly the virtues characterizing the maturity of man must likewise expand and grow. The greatest bestowal of God to man is the capacity to attain human virtues. Therefore the teachings of religion must be reformed and renewed because past teachings are not suitable for the present time. . . . The laws of the past are being superseded because they are not applicable to this time.”

—‘Abdu’l-Bahá.

THE REFORMATION

From every standpoint the world of humanity is undergoing a reformation."

—‘Abdu’l-Bahá.

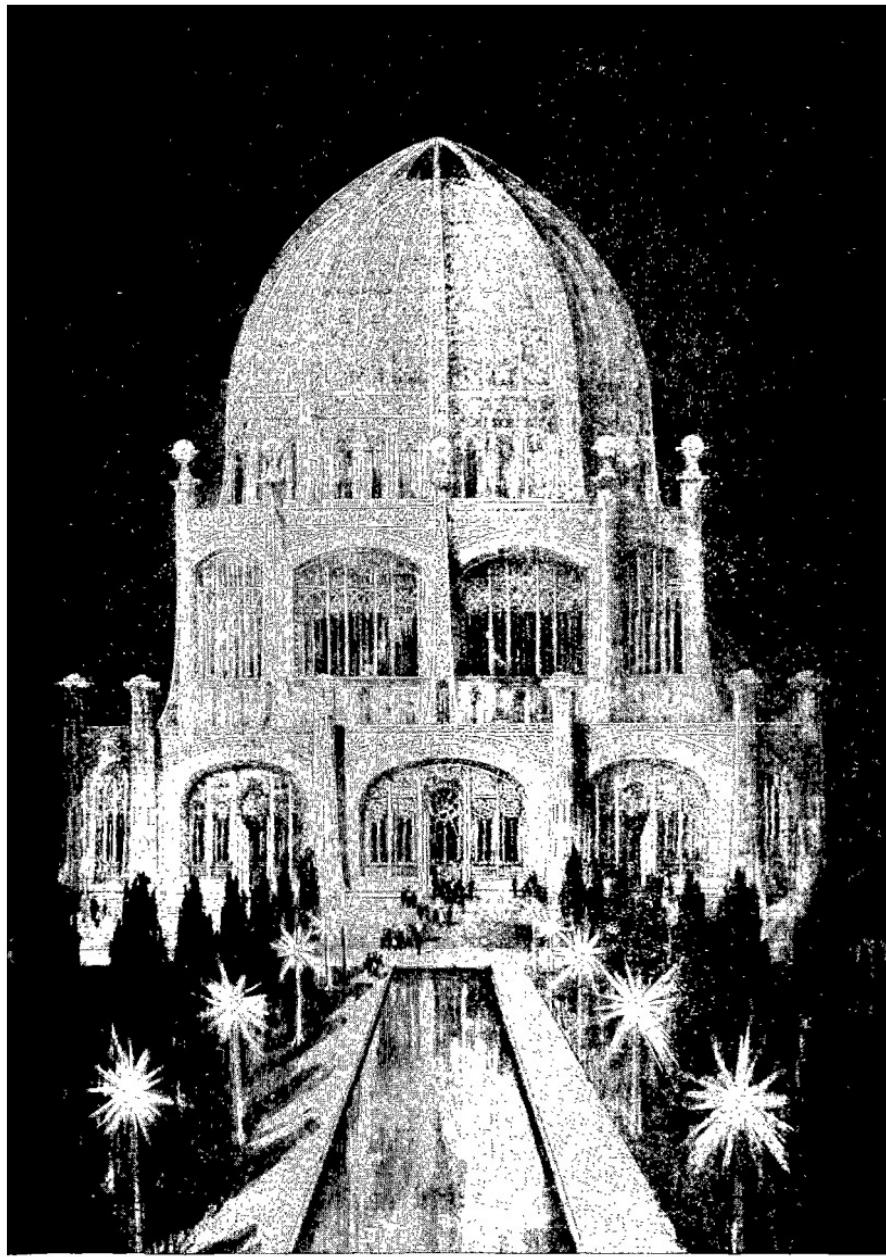


ROM the beginning to the end of his life man passes through certain periods or stages each of which is marked by certain conditions peculiar to itself. For instance during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After a time he enters the period of youth in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened, his intelligent capacities are trained and awakened, the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage or station of maturity which necessitates another transformation and corresponding advance in his sphere of life-activity.

SIMILARLY there are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Many must now become imbued with new virtues and powers, new moralities, new capacities.

THIS is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. . . . Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable Light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment . . .”

—‘Abdu’l-Bahá



THE BAHAI TEMPLE (*see opposite page*)

THE MASHRIQU'L-ADHKAR

(THE BAHÁ'I TEMPLE)

The following communication, written by the Guardian of the Bahá'i Cause, has been printed previously in the pages of this magazine. It is here reprinted by request. This great House of Worship is being erected in Wilmette—near Chicago, Ill. Its architectural beauty and great religious and humanitarian significance attracts thousands of visitors.



HOWEVER inspiring the conception of Bahá'i worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'i community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'i worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'i Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár.

NOTHING short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'i worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

—*Shoghi Effendi.*

When The Divine Sun Shines

DN the divine Holy Books there are unmistakable prophecies giving the glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant dispensation be established, the banner of the Most Great Peace and reconciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred would remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Qur’án, in the Zend Avesta, in the Books of Buddha, and in the Book of Confucius. In brief, all the Holy Books contain these glad-tidings. In all of them it is announced that after the world has been surrounded by darkness, then radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtake the world, when human souls become negligent of God, when materialistic ideas overshadow idealism and spirituality, when nations become submerged in the world of matter and forget God—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

DURING the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for each other’s blood, considering one another as contaminated and refusing mutual association—at such a time as this His Holiness Bahá’u’lláh appeared. He arose in the Orient, uprooting the very foundations of superstition and brought the dawn of the Light of Reality. Various nations became united, because all desired the Reality. Inasmuch as they investigated the Reality of religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the Teachings of the Prophets are Reality, their foundations are one. . . . Through Bahá’u’lláh the nations and peoples grew to understand and comprehend this. . . . After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Muhammadan and Buddhist arose for amity—all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.”

‘Abdu’l-Bahá.

CURRENT THOUGHT AND PROGRESS

"We must learn to work together—all of us, regardless of race, creed or color. We must wipe out the feeling of intolerance whenever we find it—of belief that any one group can go ahead alone. We shall all sink together unless we go ahead together. I think the day of selfishness is over. The day of working together has come."

—Mrs. Franklin D. Roosevelt

At the National Conference on Negro Education

ART is the outpouring of the spirit: painting, sculpture, music, more than anything else is this outpouring. It knows no creed, no color, no stupid narrow-minded prejudice. It is talent that counts. I hope sincerely, yea fervently, that this concert (at Howard University, Washington, D. C., institution for higher learning for colored youth), may not just be a successful concert, but another step forward in the removal of race prejudice."—Dr. Hans Kindler, Conductor, *National Symphony Orchestra*.

"THE INFLUENCE of Geneva is striking upon all who long reside there and have close relations with the League. The spirit of internationalism there prevailing is something amazingly distinct from public sentiment in any other corner of the world. There is, in fact, a nascent language not of Geneva but of the League, which at first, makes local discussion either public or social well nigh unintelligible to the newly arrived stranger, and Sir Arthur speaks that language."—Frank H. Simonds in his review of "The United States of Europe" by Sir Arthur Salter. *The Saturday Review of Literature*.

"THERE LIE the test and peril before which every university, every college, stands today . . . the changes are swift, tempestuous, and one might well say incalculable. But they are real, and they are almost raucous in the demands which they shout at the institutions of higher learning. . . . The college will train its subjects not so much in the accumulation of knowledge as in the desire and capacity to know. . . . It will train their minds, but it will realize that its chief function is to discipline their personalities into the conquest of life."—From address of Dr. Joseph M. M. Gray at his inauguration as Chancellor of The American University, *Washington, D. C.*

"THE WORLD of Science has opened up all around us, vast possibilities of swift connections. The physical world has become small and manageable, but the mind of man has still its dark and unknown continents. Old habits of thinking paralyze him; old antagonisms warp him. He needs a Raleigh or Drake of the mind to push out on to the nearly chartless seas.

That human nature does not change, is the most destructive of fallacies."—Phyllis Bottome in review of her book, "Private Worlds." *The Modern Thinker*.

"EDUCATION in the past has been concerned with emphasis of skills, but education in the future should train young men and women to the highest possible independence in thinking, especially in the field of social relationships."—Dr. James R. Angell, President of Yale University in an address at the *University of Hawaii*.

"I RENOUNCE war." "Rather than sanction another war, directly or indirectly, I'll see you in prison first." . . .

"Gen. Sherman came nearer the truth than these war glorifiers when he said 'War is hell' "

"Men cannot have Christ and war at the same time. I renounce war!

"I renounce it because of what it does to our men. I've seen it. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal?

"I lied to the unknown soldier about a possible good consequence of the war. There are times when I don't want to believe in immortality—the times I want to think that the unknown soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul.

"I renounce it, and never again will I be in another war."—Rev. Dr. Harry Emerson Fosdick, Riverside Baptist Church, New York.

As KEYNES [English economist] has eloquently insisted, it is no longer the problem of man's capacity to create wealth, but that of his will to

control it, which bars his way to Utopia. It is not a matter of material equipment, but of knowledge and faith. The economic problem is at last solved, in the sense that man can produce easily and abundantly; hence Utopia need not remain a dream. Its realization seems to depend chiefly upon human collaboration—which is hardly likely to be furthered by a feverish competitive scramble by isolated, mutually suspicious and heavily armed nations, even though they may think that, each in their own way, they are all engaged in the search of Utopia."—Harold Callender, *New York Times*.

"BUT no poem, no play, no novel of first-rate quality has been so stupidly insensitive to the human qualities that we have so laboriously built since the end of the Dark Ages, as to celebrate violence as an end in itself. Only politicians, fanatics, sadists, neurotics, and a stupidly impressionable populace are capable of that sin against the Holy Ghost.—Editorial, *The Saturday Review of Literature*.

"THE BAHÁ'I Magazine" for March, just received, contains the usual good selection of high-toned articles, reviews, notes from Bahá'i writings, and extracts illustrating current thought and progress along lines of spiritual and social uplift among mankind. No periodical that comes to our desk is equal to this magazine in thought-arousing subject matter.—*John O'Groat Journal, Scotland*.

THE BAHÁ'Í MAGAZINE

Vol. 25

JULY, 1934

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THE BAHÁ'Í MAGAZINE

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"The old political principles are undergoing change and a new body politic is in process of formation. . . . Thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform."

—*'Abdu'l-Bahá.*

THE FUNDAMENTAL trouble with business and politics today is that the expression of greed and selfishness is prevalent in all human activities. The success of the individual is too much based upon the exploitation rather than the service of society. Especially are political organizations—from country village up to huge metropolis, and from county up to state—cynically corrupt; the very foundations of these organizations are the exploitation of the group. But the business world is not much better; for here the rule is self-advancement, even if at the expense of society.

This attitude and practice in human affairs is not merely selfish and unrighteous. It is crude naive folly. For it is mathematically certain, if every member of the Social Group is trying to exploit rather than to enrich the Group, that with the impoverishment and degeneration of the life of the group the individual composing the group is bound to suffer proportionately.

It is a sociological and economic axiom that the welfare of the individual is bound up in the welfare of the group. Therefore it is merely enlightened self-interest for the individual to serve rather than to exploit his group. But enlightened self-interest will never accomplish this reform. The lag between exploitation and the evil results that

follow is too great to deter the individual from exploitation. For frequently an individual may exploit society and become enriched and honored thereby. Frequently, even, a whole generation may thrive on exploitation, leaving the cataclysm to be endured by their successors. As Louis XIV, in his cynical exploitation of the masses which was reaching a point of economic ruin for the state, said "After me the deluge", so many a modern exploiter of society may reasonably feel that he can unfairly pursue aggrandizement and yet escape ensuing consequences which must fall upon others than he.

No, it is not the individual who will reform himself because of this inescapable organic law of the social group. Rather it must be the social group which from enlightened self-interest knows how to discipline the individual. Instead of rewarding those of its members who are seeking riches and grandeur by methods of exploitation, society should condemn them to swift punishment and social obliquy.

Children know well how to deal with those members of their group who unduly practice greed and selfishness. The boys who make a pig of themselves at the table, taking much more than their share of delicacies; who play unfairly in games; who seek always to get rather than

to give,—to such individuals in the child-world is dealt out social ostracism and often more severe punishments.

How strange it is that this same group, when grown to manhood, will view only with favor and fawning esteem those cunning members of its group who succeed in taking all the cream from the economic milk bottle.

THERE MUST be an entirely new type of education which will not only train the individual to realize his duty to the group, but will also enlighten the group as to efficacious methods of dealing with the exploitative individual.

When I was in college the career motto guiding the practical ideals of the students upon graduation was—"Make Good". This did not mean: Do good. It meant: Achieve success no matter at what cost. The ideal career of a fellow alumnus held up before the students was that of its greatest (so considered) graduate, a statesman whose ethical principals were so notoriously evil that Emerson was led to say of him—"The noblest brow that ever bore the sign 'For Sale.'"

There is needed a wholly new type of education based on a new patriotism. Not to die for one's country, but to live for it righteously is glorious! For centuries, nay for millenniums, youth has been indoctrinated with the concept of the duty of obeying the call to the colors. They must willingly risk their lives in battle when their country was in danger or when it wished to aggrandize itself by conquest. The duty to fight for one's country has been held the paramount obligation

of citizenship. The Social Group has, until recently, been one hundred per cent successful in conditioning its members into willing subordination to the needs of the group in times of war. Social as well as governmental pressure has inclined and forced men to fight. Woe to him who has shown the white feather in time of military need.

But now we must begin to condition our youth to voluntarily contribute to their country in time of peace. We must indoctrinate them wholesale with ideals of cooperation and service. We must train them to regard the exploiter as the enemy of the group—as something far worse than a pacifist, rather in the class of a traitor. For the exploiter is doing something more fatal to the group than mere non-cooperation. He is in reality betraying his group. And not until the group itself takes in hand the discipline of its recalcitrant members will exploitation be abolished.

LET US not be illusioed. No mere change in form of government will right this ancient wrong of exploitation. There must be a deep-seated change in the attitude of the individual. From childhood the individual must be conditioned into a psychological attitude of abhorrence for the exploiter and for exploitation in any form. This can be done if all text-books and all instruction are as efficaciously designed for teaching this new patriotism as they have been for teaching the former militaristic patriotism. (A text-book of narrative poems published for Junior High School groups consists almost of poems in praise of war and fighting.)

The New Patriotism will call for a wholly new type of literature, for a new kind of text-book, for a new ideal of celebration in art and poesy. Instead of statues to military conquerors we shall have statues, like that erected in Paris to Pasteur, to men of great achievement in advancing civilization. Instead of tales and poems holding up to immortal obliquy the Benedict Arnolds and Ichabod Cranes of history, we must have a literature which pillories our economic and political exploiters.

THERE IS grave question whether this new conditioning of society can take place without a new spiritual force being called into action. The prevalence of righteousness throughout the activities of the social group cannot be achieved by fear alone. There is needed the higher counterpart of fear, namely, love. The individual must be trained from childhood into noble concepts of generous service toward his fellowmen. He must prefer to lose through methods of ethical dealing rather than to profit through methods of unrighteousness. He must desire to express in his life the qualities of spiritual man rather than the qualities of material man. That old animal self which would hog all must be subordinated to the higher spiritual self which stands ready, if necessary, to give all. It is this kind of an education which 'Abdu'l-Bahá had in mind when He said to President Bliss of the American University of Beirut (Syria) :

"The universities and colleges of the world must hold fast to three cardinal principles:

"First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffu-

sion of the lights of knowledge and reality.

"Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ethical ideals, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue, and animating them with the graces and perfections of the religion of God.

"Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle to maturity."

Fortunately we did not have to wait until every single member of the race becomes thus indoctrinated and spiritualized before the New Society based upon the New Patriotism can be established. Only do we need to train and establish leadership in this direction. Those to whom is given the privilege of higher education should be only such as are capable of devoting themselves to the true welfare of their country. The education of moral morons had best leave off where that of mental morons ends. Let them become hewers of wood and drawers of water for their fellowmen, rather than entrepreneurs, financiers and politicians.

Society must close the gates harshly against all foes who would work havoc within the fold. To this end we need to establish a new enlightened civic consciousness and a new patriotism. There are signs that this great process is already effectively beginning in this country and elsewhere. And this evolution will inevitably continue until the New Society emerges.

IT COULD OCCUR AGAIN

A MIRACLE IN ATHENS

MARTHA L. ROOT

ATHENS, Greece, bathed in sunshine, a city of a million souls, a metropolis where the world is constantly coming and going, where tourists flock and scholars tarry, where inhabitants have settled for thousands of years—what is the most thrilling sight in this world-renowned place? To the writer it is Mars Hill, known as Areios Pagos, (which means a small hill belonging to Mars) sheltered just below the mighty Acropolis; for here a miracle took place nearly two thousand years ago, and an even greater spiritual phenomenon *could occur again in Athens!*

“What is this miracle?” you ask, “and what could be a second one?” That is the story I am going to tell you. Stand with us in the caressing, brilliant sunshine on Mars Hill, today, April 15, 1934,—with my friend Mr. Dionysios S. Devaris, editor of an Athens newspaper, and with this servant, a Bahá’í, a journalist from the United States. You will raise your eyes with us, first to the Acropolis, one of the very beautiful high places of earth. Here in 50 A. D. Paul, an Apostle, who, on his second great missionary journey, had come down from Macedonia, stood just where you are standing. He too, lifted his eyes to this Acropolis and saw also, for the first time, this marvelous Temple built and dedicated to The Unknown God. For Socrates who had preceded Paul by some four hundred years had taught his fellow-citizens

in Athens about one Infinite God. They had compelled Socrates to die on this Mars Hill because of the new ideas he was spreading. But something of his teaching had permeated their consciousness, for centuries afterwards this Temple had been dedicated to the Unknown God—a God so great none could understand Him. Likewise Minerva, the virgin, was adored in this Temple and the oil lamp lighted before her picture was not allowed to become extinguished.

Paul had been invited to come to Mars Hill to speak of the teachings of the new Messiah. Only a few came up to hear him, but the invitation showed first, that the Athenians were tolerant, permitting him to say whatever was in his heart; second, that they were then as now, always searching, always keen, always asking, “What news? What news?” Third, it indicated that the Athenians were prepared by the philosophies of their own Socrates and Plato to listen to fuller truth. Then as now in the twentieth century, the most of them were afraid to stand boldly for a new Revelation when the fiery great Paul stood here on Mars Hill and told his listeners that he would explain to them Who their Unknown God really was. Then he preached to them the Message of Jesus the Christ.

Now THIS is the miracle: one man who listened to Paul on Mars Hill that morning became a believer. He



The Acropolis, Athens, Greece. The small hill just below is Mars Hill where Paul the Apostle stood and first preached to the Athenians the message of Jesus Christ. Standing on this Mars Hill are Miss Martha L. Root, Bahá'i teacher and United States journalist, and Mr. Dionysios S. Devaris, Athenian editor who translated into Greek the English book, "Bahá'u'lláh and the New Era." This picture was taken April 15, 1934. Miss Root is the first Bahá'i teacher who spoke in Athens, and Mr. Devaris is the first Greek who has written about the Bahá'i teachings.

was the judge of the tribunal there and his name was Dionysios Areiopagite. Today, nearly two thousand years later he is the great Saint of Greece! A magnificent, imposing new church just being completed has been named Dionysios Areiopagite Church, and the very street beside this mighty Acropolis bears the name Dionysios! Athens was not changed in a day; Christianity was not really established in Athens until the third century A. D., two centuries after Dionysios Areiopagite, the first Athenian Christian, had confessed himself a follower of Jesus the Christ. However, no traveller who saw Athens on Good Friday this year 1934 as I did, when nearly a million people fasted and carried flowers to all their dead, when the very street lamps were swathed in black and kept lighted all

day as well as all night, when at night each church procession bore out, uplifted, the figure in painting of the crucified Christ, can ever doubt the miracle of St. Paul's preaching on Mars Hill! The Orthodox Church founded by Paul's followers, as travellers well know, is the state religion not only in Greece, but in Bulgaria, in Yugoslavia, in Rumania and until the revolution in Russia.

Tarry a little on Mars Hill, O reader, and think about St. Paul. The Greeks say he was never well, he had either consumption or malaria, for he was always consumed with fever, yet he never stopped to rest! No man, even the strongest and healthiest, could have endured those tremendously difficult journeys that Paul took, generally on foot, but perhaps sometimes by

mule-back, and survived without Paul's spirit. St. Paul's life has illumined history with an example of how the human body can become a most responsive instrument of its master, the spirit.

SIT IN THE sunshine on Mars Hill and listen to what a Greek, Mr. Dionysios Devaris, says about the transition of one religion to a fuller. He related that this Temple to the Unknown God gradually came to be known as the Temple of the Lady because it contained the famed picture of Minerva the Virgin, before whom the light of the oil lamp was always shining. Then when Christianity was accepted in Athens there was no great outer change at the Temple; Minerva gave her place to St. Mary, the oil light was never quenched and St. Mary for many years was pictured as standing upright in the image of Minerva and without the Child.

I said to Mr. Devaris that I was praying for a twentieth century Paul to arise for Bahá'u'lláh in Athens. I had come to Greece in late December, 1927, to tell the Athenians about the life-giving Principles and Teachings of Bahá'u'lláh. I stayed two weeks in Athens and later four days in Salonica, lecturing in Salonica University. Through the courteous help of the Esperantists I had first given a public lecture in a hall down below Mars Hill before four hundred persons when I met Mr. Dionysios Devaris, a most brilliant and spiritual man. During my stay he wrote three excellent articles about the Bahá'i Movement in its relation to Christianity. These were published in "Vradhini". In July, 1933, I re-

turned to Athens for a few days only and Mr. Devaris kindly offered to translate into Greek *Bahá'u'lláh and the New Era*, an English book written by Dr. J. E. Esslemont, which has appeared in twenty-eight languages during the past ten years. Now I have returned for the third time. Mr. Devaris is helping me very much in the publication of this book in Greek. We had come up to Mars Hill this sunshiny Sunday morning to speak about the Bahá'i Teachings and to look over some proof sheets of this book.

WE SPOKE first of St. Paul and then Mr. Devaris expressed his thoughts about the Bahá'i Teachings. Among many other things he told me:

"I believe every real Buddhist, every real Christian, every real Muhammadan is a Bahá'i even if he does not confess it. I think the Bahá'i Movement is so needed in the world today because Christianity is imprisoned in fanaticism and intolerance and Bahá'u'lláh has come to break these chains—not only the fetters of Christianity but of all other religions. To the masses blinded by sectarian feelings, certainly Bahá'u'lláh's teaching that we can go to any place of worship if God is worshipped there, seems like a profane revolution, but to me this saying of Bahá'u'lláh is a return to the real spiritual freedom."

Then Mr. Devaris explained that what makes him hopeful the Bahá'i Teachings will be accepted is that men need this Light and the very necessity itself will oblige them sooner or later, to turn to this Sun of Truth, these great new Teachings. He elucidated:

"Men who do not know anything about the Bahá'i Movement begin to realize that a change is near, at least that little ray from the Bahá'i Teachings has succeeded in getting through their darkness. Everybody realizes that we have been going wrong. The fact that some people offer false remedies does not alarm me, for what is untrue will in time pass of itself. We must admit that humanity is at the crossroads, one

path leading to salvation, the other to a precipice, but I do not believe humanity will go down. History has taught us that humanity in its most critical, agonizing times finds its Savior, for is then, at these very crossroads, where humanity has to choose between life and death, the Savior appears."

Mr. Devaris said that he likes the Bahá'i Movement because it embraces life as a whole, the individual, the mystic, the social, the economic.

I remember that Mr. Devaris said:

"The Greeks begin to believe just what Bahá'u'lláh taught fifty years ago, that work is a sacred thing."

"The Greeks are spiritual and very religious. We need these Bahá'i Teachings because we must get rid of our prejudices the same as other nations must, but I prefer that the Greeks get acquainted with the Bahá'i Teachings and purify their own religion according to these Teachings, rather than to say quickly: 'Yes, we are Bahá'ís', and yet not live the Principles. Bahá'u'lláh would be more pleased with the Greek who purifies his own religion through the Bahá'i Revelation than with the Greek who would become Bahá'i only in name."

We spoke at length about how much more rapidly Bahá'u'lláh's Teachings can spread in the world today than Jesus Christ's Message could two thousands years ago; for today, with the express trains, ships, aeroplanes, telegraph, radios, newspapers, international associations, the world has become much more compact than in Paul's lifetime. Also, we cannot conceive what a bounty it is that Bahá'u'lláh, not quickly put to death as was Jesus, had time to write His Revelation, His Teachings, so that in this new universal cycle humanity has His own Words under His own signature and is not dependent upon what His followers have understood and taught.

Suddenly an itinerant photographer—who takes those instant

pictures, a snapshot, plunges the card into a liquid chemical solution and turns it, dripping wet, over to the individual—came precariously with his outfit up these same slippery stone steps where Paul had come and where we had come up to Mars Hill; he saw us and took a picture. It turned out a wonderful view of the Acropolis and Mars Hill, but our conversation had thus been interrupted, and we turned to leave this memorable spot and go back, down into the center of Athens to our work.

However, I halted and said: "Let us linger a moment longer to pray that a twentieth century Paul may arise here in Athens for Bahá'u'lláh's Faith." Then Mr. Dionysios Devaris uttered this challenge:

"I do not believe this new Apostle will ever appear from Greece or from any other Western country; he will come from the Orient, from Persia! The atmosphere of our Western world is too material to cultivate and develop such an Apostle. The Easterners are more religious, more spiritual, they take their religion more seriously and they will go to martyrdom for it? It is not very easy for a man to go to martyrdom gladly and happily. Even Christ's disciples sometimes at the critical moments were afraid, and in the beginning Peter denied his Lord. A man must be full of fine spiritual life to become a martyr, but the Persians attained it!"

"I agree with you", he added, that our hopes in the coming of a new Apostle like Paul are not vain. I believe Bahá'u'lláh is living and will ever be living: when He finds the soul who is capable of firing the world with these teachings, His Voice will be heard!"

Then we prayed and afterwards descended carefully the steep, slippery stone steps leading down from Mars Hill, but in their hearts forever is burned a challenge: a miracle could occur again in Athens!

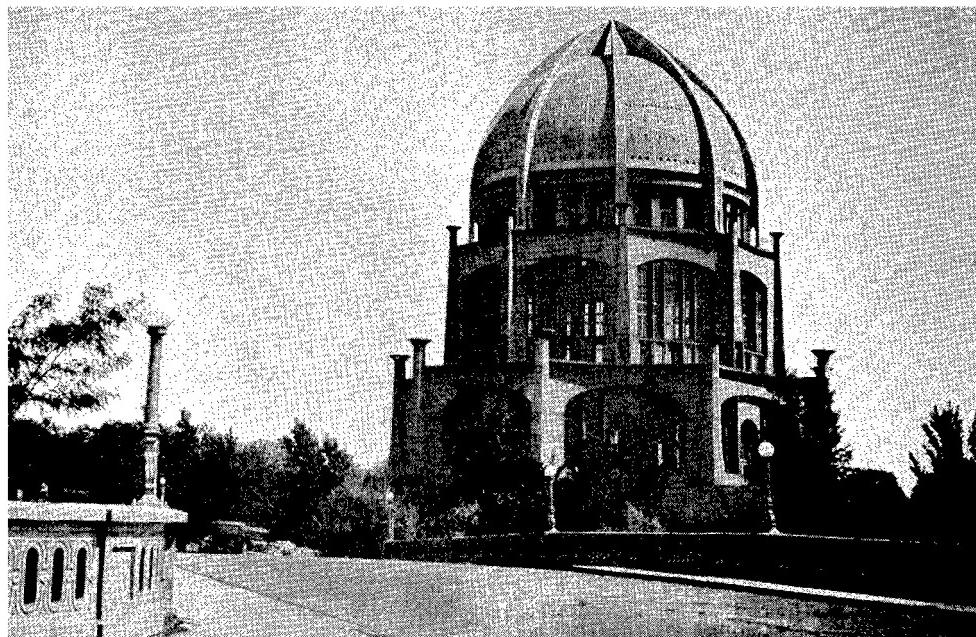


Photo by George D. Miller.

UNDER THE DOME OF GOD

DORIS MCKAY

"I am aware of the incalculable blessings that must await the termination of a collective enterprise which, by the range and quality of the sacrifices it entailed, deserves to be ranked among the most outstanding examples of Bahá'i solidarity . . ."

—Shoghi Effendi.

VISITORS to the Convention of the Bahá'ís of the United States and Canada shaded their eyes and gazed upward at a dome of white against a sky of burning blue. Cars passed endlessly on Sheridan Drive and Lake Michigan sparkled in the bright, hot, sun; the gracious homes of Wilmette, Illinois, bordered the Universal House of Worship. The dome was the center of absorbing interest. Delegates riding out from Chicago on the Elevated saw from the train window its high-lifted bowl above the tree-tops. Those arriving in automobiles leaned far out for a first glimpse. A year ago in June it had been a structure of glass and steel, im-

posing in its proportions—the fifth largest dome in the world—but rigid and bare in appearance. This year it had been clothed in an enveloping shell of a white concrete composition that with its glint of quartz crystals radiated a white light. Before it hardened, this flexible medium had been cast in great moulds in an intricate lace-like design. It might have been an ivory minaret in an ancient tale of Bagdad, in reality it was "the Bahá'i Temple" so challenging in its modernity that it has excited the interest of architects and engineers since its inception. It had risen above its foundations in two years. For its accomplishment these same Ameri-

can believers, assisted by their Oriental and European brothers, had in the years of the depression sacrificed their means.

AT NINE o'clock of the morning of May 31st, 1934, the group of delegates and friends ascended a long flight of steps to the main auditorium and entered reverently the great round room. One hundred and thirty-five feet above their bowed heads towered the great dome. From one of the upper galleries voices read or chanted the words of God. Thus was the four day convention gathered. Each of the other days, with their busy, crowded sessions, was preluded by the half hour of worship beneath the dome.

The Convention has been held for years in a large nine-sided room beneath the auditorium. For background imagine the walls hung with soft glowing rugs from the oriental shrines, and the perfume and color of great bowls of roses. A skylight in which the curved panels of the ceiling met transmitted the sunbeams which had strayed through the glass of the dome. Soft, parchment-shaded lights dispelled the dimness. In that room in tensely interested rows sat a few hundred Bahá'ís, a people who for many years have worked together in a close and loving fellowship to establish the Kingdom of God in this our present age. They represented all races and nationalities, all varieties of social and educational backgrounds and in this variety lies their great significance to the world. They had found the key to the palace of human relationships—outside that cool, dim room

the social experts of the world were wearily searching for that key. They were aware of the delicate balances of the great living Forces, religion, science, government,—saw them as reconciled, sustaining, and intertwining with each other. They knew that the great Amalgam which had fused these people and these principles was the basic Bahá'í teaching of Oneness which like the ribs of that magnificent dome overhead had brought the circumference to the Center in a firmness and a symmetry that is unshakeable.

UNDER the Dome of God at each new Convention the principle of Oneness is put to another testing as in a laboratory a scientific variety is unfolded through consecutive trials. That impulse toward unity, the special genius of the Bahá'í Faith, which in its earlier interpretation was applied to the removing of the prejudices of race, nation, class, and creed has in its present administrative phase focussed unswervingly on the evolution of government. We witness the vitality of the forces at work at this Convention in which representatives of all the Bahá'í communities of America have come together to exercise their yearly prerogative of consulting with and making recommendations to the National Spiritual Assembly, their elected body. We observe the power and magnetism of these emancipated people, so diverse in themselves, so unified in their aim, and the event becomes portentious to the future unification of mankind. Each day for many centuries multitudes have prayed for the coming of the Kingdom of God on earth. For the Bahá'ís this

expectancy has taken definite form, that of a divinely conceived model for world government described by Bahá'u'lláh, revealed in its further details by 'Abdul-Bahá and amplified by Shoghi Effendi, Guardian of the Bahá'í Faith.

A DISTINGUISHED sociologist has said that nations might learn the secrets of government from the laws governing the growth of vegetable organisms. One is reminded of Bahá'u'lláh's words with which the idea of Oneness was first given to His followers: "Ye are all leaves of one tree and fruits of one branch." At this present stage of its application Bahá'í Administration is concerned with the relationship between the leaves and the tree, the fruits and the branches. In the National Spiritual Assembly and in a correspondingly lesser degree in the Local Spiritual Assemblies are vested the powers of central government. They represent the future Houses of Justice. The finger of progress points to the balance between complete and cheerful acceptance of the authority of the governing bodies and individual responsibility and initiative. A Convention delegate orients himself as an active cell in the group mind; as a point of light in an illumination. He is encouraged to exercise his full powers but in the words of Shoghi Effendi "The unfettered freedom of the individual should be tempered with mutual consultation and sacri-

fice, and the spirit of initiative and enterprize should be reinforced by a deeper realization of the supreme necessity for concerted action and a fuller devotion to the common weal." As these years of the formative period go by the tendency to dominance by separate personalities recedes. The ego, common to all of us, suffers a series of successive deaths, such is the discipline of true Bahá'í functioning when the spirit of separateness opposes itself to Oneness. The majority vote represents the verdict of the group mind—to deny obedience after a mature decision has been duly reached is anarchy. As the Convention proceeds each year there is a heightening of vision. In contrast to the divine model, the flaws of humanly limited "views" and worldly opinions have become strikingly apparent. A celestial sense of values is set up and a new order of being, equipped for world citizenship, approaches maturity.

THE LAST session of the Convention came, the last reports of the committees had been read, the last resolutions passed. While tourists to the World's fair were passing on the busy Drive and staring with wonder and curiosity at the building which has sounded a new note in architecture, within, under the Dome of God the real builders of "The Divine Edifice", the World Order of Bahá'u'lláh, their work accomplished, arose as one soul to sing the Bahá'í "Benediction".



"The treasure houses of God are filled with bounties."

—*'Abdu'l-Bahá.*

Spiritual Adventures of Today

HONORABLE HENRY A. WALLACE
Secretary of Agriculture

NY religion which recognizes above all the fatherhood of God and the brotherhood of man must of necessity have grave questionings concerning those national enterprises where the deepest spiritual fervor is evoked for purely nationalistic, race, or class ends. In saying this, I am quite willing to admit that the great religions of the world have for the most part abdicated during the past fifty years and perhaps even for much longer than that. Certain outward forms were maintained, vast sums of money were given, churches were built, rituals were observed, alms were distributed, ethical principles were inculcated, but the heart of religion which has to do with faith in the values of a higher world, with the cultivated joy of the inner life which comes from the Holy Spirit, both immanent and transcendent, was lacking.

Moreover, in spite of the tremendous increase in material things resulting from the stimulus to the human spirit growing out of the Protestant revolt, no truly fruitful effort had been made to bring the Kingdom of Heaven to earth in terms of social justice. . . .

THE THING which I am arguing for fundamentally and eventually is a continuous, fluid, open-minded approach to reality. I cannot help but feel that the destiny of the world is toward a far greater unity than that which we now enjoy and that in order to attain such unity it will be necessary for the members of the different races, classes, and creeds to open their hearts and minds to the unfolding reality of the immediate future in a way which they have never done before. The stress and strains of the next twenty years are going to be peculiarly favorable to such an awakening. Men will undoubtedly arise who can make the issues vital and real. I feel it is impossible to clarify the issues further until such time as the pressure of events has further sharpened our inner vision.*

*From an address given in Mandel Hall, University of Chicago.

NOT BY BREAD ALONE

DALE S. COLE

"Until the heavenly civilization is founded, no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world; consider the expression of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated, all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality with greatest effulgence, with glory, will shine upon mankind."—'Abdu'l-Bahá.

THIS is not a new idea that one of the most certain things in our universe is change. There is an immutable law of change especially concerning human institutions. Is it not strange then that we have not devoted more thought to the ever recurring possibilities of changes and their influence on life? Instead, we, for the most part, resist changes until conditions become intolerable, until we are driven almost to despair by the exigencies of the times. Is it not also strange that when such a juncture is reached in human affairs we immediately assume the attitude of indignation? Indignation against what? Almost everything man-made.

At a meeting of the Franklin Institute, Mr. James Shelby Thomas, LL.D. spoke on "What the Machine is Doing to Mankind." This address is a defence of the industrial order and in his introductory remarks, the author speaks of change in words probably descriptive of the attitude of many.

"Well, this attacking business is a pleasant and exhilarating exercise. For while we attack, we have no need of doubt and less for constructive planning. We only need to affirm vehemently that whatever is, is wrong. The spell of indignation is upon us. We unconsciously become the high priests of evangelism and change. Change of what sort? It

is no matter. Any sort, just so it is change. 'Tear down and you will build something better' is the favorite axiom of critical philosophers, though by now Greece and Rome have good reason for doubting its truth. It is to be observed, however, that the philosopher always leaves the work of reconstruction to more practical people."

Even in the attitude of indignation is it true that we have "no need for doubt and less for constructive planning"? Mr. Kettering of The General Motors Company has also suggested in a magazine article, that we need not be too concerned about planning for the future. He believes that we will acquire knowledge so rapidly in the future that any long range plans made now will soon be obsolete. He feels that coming generations will not want our plans any more than they will want to pay off long standing bonded debts which they do not incur.

These are provocative and challenging thoughts. We may be indignant, but there comes a time when, if we think at all, we must have doubts and demand changes. And some surely will think about constructive planning for the future. What many have not recognized is that there is an immutable law of change operative in the universe and that there is a *Divine Plan*. Can we by any possibility

learn this Divine Plan and so make our efforts count?

FROM NUMEROUS sources we are told that civilization is breaking down, or at least not advancing as it should, and something must be done about it. This civilization, we are also informed, is a materialistic one in that it places the emphasis on *things*. In the ultimate analysis, things are composed of matter.

But there is no such thing as matter! Science has quite conclusively proven that when we dissect matter we find only various forms of energy. So is it any wonder that there is no stability in materialism? Its basis, material or matter, does not exist!

Of course this is not quite what the critics of the day mean when they say that our materialistic civilization is endangered, but it is nevertheless scientifically true and suggests interesting possibilities.

Perh a ps , since, scientifically speaking, there is no matter, since the foundation stones of such a civilization, as formerly conceived, do not exist, we should turn our attention to energy, for that is the newly discovered building block of the universe.

Energy is applied through the machine. Thus an industrial civilization is predicated. Mr. Thomas said that "all civilizations have been industrial. There is no other way for them to exist. They have differed only in degree and intensity and the variations in them have been determined almost entirely by the wants of men at a given time."

Here is a suggestion for a profound change— one pertaining to the "wants" of mankind. Hitherto

these have been interpreted as being almost wholly material. Already a great yearning is developing for those things beyond the boundary of the material.

Probably what we really mean when we say that material civilization is threatened, is that we are beginning to realize, vaguely and timorously, that what was written a long, long time ago, may have modern significance, namely—"that man cannot live by bread alone". Man needs something more than the satisfactions derived from a highly developed external civilization.

GRANTED then that the civilization of the future must satisfy the higher longings of mankind can we justifiably base our next step in building this civilization on energy? Had we not better, before going further, answer the question,—What is energy?

The technical definition in good standing is, that it is "the capacity to do work". Instantly we realize that this definition is wholly inadequate. A characteristic of a thing such as "capacity" is not the thing itself. Metals are hard, but we do not define a metal as "the capacity to be hard".

So, just as we were confronted with the alluring and interesting possibilities of starting construction of a new conception of civilization based on energy, we find that we do not know much about it. Matter seemed quite real, but has proven otherwise. It has failed us in stability. It too obeys the law of change.

Would energy prove any more stable as a foundation? It certainly is not static. It has many forms,

some quite elusive. The more we think about it the more wonderful and elusive it becomes. About all that we can say is that it must be the manifestation of some great power, influence or spirit. Furthermore it is one of the essentials of life—one of the imponderables in many aspects. Perhaps we come closer than we know when we say it is the manifestation of spirit—or spiritual power. For what else can it be?

An appreciation then of the importance of energy, in life as we have it, leads us towards the recognition that energy manifests God. Going a little further it becomes evident that a civilization based upon energy in its highest sense is a spiritual one. If we would have a real and enduring civilization it must be one in which spiritual needs are taken account of, in which spiritual laws are obeyed. It will be universal as to time, place and continuity. God's spiritual sovereignty embraces all possible civilizations of whatever kind.

IF WE ARE to be good citizens in this new civilization we must learn to think in world terms, terms larger and more comprehensive than those applying to state or nation, to a group or race, to a single philosophy or limited religious conception. This may require some mental effort, some character building to think thus unselfishly. It may call for some reorganization, some reconstruction of the individual before the effects are apparent collectively. But, if the signs and portents now visible are not mirages, we will have to do all this and more.

Changes are imminent—either controlled or uncontrolled. In attempting to control them we do well to remember that "man cannot live by bread alone."

It is fine mental discipline, especially in times of economic distress to segregate those things in life which are real from those which are not. On the real side of the ledger we would certainly find all those things which have to do with intellectual and spiritual conceptions and significances.

When we realize that we cannot "live by bread alone" the emphasis of life shifts. The accent is no longer placed on material possessions. They are retained but are no longer so important. 'Abdu'l-Bahá has explained this change of emphasis in the following words:

"Bahá'u'lláh teaches that material civilization is incomplete, insufficient and that divine civilization must be established. Material civilization concerns the world of matter or bodies but divine civilization is the realm of ethics and moralities. Until the moral degree of the nations is advanced and human virtues attain a lofty level, happiness for mankind is impossible. The philosophers have founded material civilization. The prophets have founded divine civilization. His Holiness Christ was the founder of heavenly civilization. Mankind receives the bounties of material civilization as well as divine civilization from the heavenly prophets. The capacity for achieving extraordinary and praiseworthy progress is bestowed by them through the breaths of the Holy Spirit, and heavenly civilization is not possible of attainment or accomplishment otherwise. This evidences the need of humanity for heavenly bestowals and until these heavenly bestowals are received, eternal happiness cannot be realized."*

Man cannot "live by bread alone"; neither on a material basis can a real and lasting civilization be erected, for that "which is born of the flesh is flesh, and that which is born of the spirit is spirit". Only the spiritual is real, lasting and worthy of attainment.

*'Abdu'l-Bahá, "Promulgation of Universal Peace," Vol. 2, p. 370.

THE NEED OF A WORLD LANGUAGE

ALBERT GUERARD

The following has been compiled with the permission of the author who is Professor of English, Stanford University, from his articles published recently in the "San Francisco Chronicle." It will be extremely interesting to the readers of this magazine to know that Dr. Guerard met 'Abdu'l-Bahá personally. He states, "I am in great sympathy with the Bahá'i Movement which I have followed for many years: indeed I had the privilege of listening to 'Abdu'l-Bahá Himself, at Stanford, some twenty years ago."

A frontier is in all cases an obstacle to peace and understanding and may at any moment turn into a battle line. Of all frontiers, the most insurmountable, both physically and morally, is that of language. The airplane, the telegraph, and especially the radio may ignore the artificial boundaries traced by diplomats and defended by fortresses; but you carry your own linguistic limitations wherever you go. Language differences turn the most marvellous inventions of the age into a mockery. The most sensitive radio set becomes a cause of exasperation if the sounds it conveys are meaningless to me. It is, language, most of all, that turns the stranger into an alien. The "unspeakable" foreigner is the man with whom we cannot have speech.

Among the worst obstacles to a close federation of Western Europe (by which we mean the whole of Europe minus Soviet Russia) is the fact that this area, barely two-thirds the size of the United States, possesses some forty languages. And by languages I mean not local patois, which are innumerable, but only those dialects that are advancing definite political and cultural claims to recognition; those that are actually taught in schools, and in which books and periodicals are printed; those that are strong enough to create a question; those (this is the supreme test) for the

sake of which men are willing to fight or be persecuted.

In Western Europe the geographical domain of even the most important languages is notably small. The largest, the area of German speech, is smaller than our single state of Texas. If you draw a circle with a radius of 200 miles, with any capital city except Rome as a center, you will find that at least four languages are reached.

BUT MORE confusing than adjoining nations with different languages is the fact of populations of different speech residing in the same territory under one government. No map can do full justice to such a situation, the result of conquest, migration or infiltration. Frequently the dominant population belongs to one linguistic group and the common people another. There are Poles under German regime and White Russians, Lithuanians and Ruthenians under Polish regime. Perhaps the most extreme case of mixed language is provided by the city of Salonika and its immediate hinterland in Macedonia. The place was Turkish for centuries; it is now under Greek rule, and, due to exchange of refugees, it is becoming increasingly Greek. But Turkish never was used except by a small minority; and even at present it is doubtful whether Greek clearly predominates. At the very gates of the

city are found Macedonian peasants whose Slavic speech shades off imperceptibly from Serb to Bulgar, Rumanian and Albanian tribes hover nearby, and the chief element in the city is Jewish. But these Jews, exiled from Spain ages ago, still speak a Spanish jargon, instead of the Germanized Yiddish of most of their coreligionists. No wonder that the current language should be none of these conflicting tongues, but French, in which the best schools are conducted, and the most widely read papers are published.

Every effort at sincere and efficient cooperation between the countries is thwarted or vitiated by the lack of a common medium of intercourse. The problem is pressing and cannot be denied. Whenever people from different lands come together—and come together they must with increasing frequency—they have to decide upon a method of communication. They may agree upon several languages, with many translations. They may restrict themselves to a couple, as in present day diplomacy. But they have, first of all, to face the language question. For them it is not, as many Americans think, a curiosity, a fad, a Utopia; it is an immediate need. Moreover the practical business of the world—science, travel, commerce—requires means of intercourse. In our splendid Western isolation we are apt to misunderstand the bitterness of this need; we are tempted to ignore or belittle the efforts made to meet it. It is a practical problem in human reconciliation and efficient administration, and it deserves to enlist our sympathy.

BUT THERE must be a way out. World recovery and world peace need world organization. Blind is he who refuses to acknowledge that the remedy must be international like the disease! Nations will find it hard to organize if they cannot understand one another. Today there is no agreed means of communication. In official gatherings such as the Assembly of the League, two languages at least are official, and many others are heard. There is no sign that a single language will prevail.

The one insurmountable obstacle to the adoption of a single national language for international purposes is that it would reduce all others to a position of inferiority. All assumption of hegemony will be resented by self-respecting foreigners. Nor should this be ruled out of court as mere touchiness. A man who has to use a foreign language, in competition with natives, works under a severe handicap. Even though he should be perfectly correct and clear, he will be constantly, and unconsciously, trembling on the brink of the ridiculous. One little slip of the tongue and the whole effect of a powerful argument is spoiled. This position of inferiority will not be accepted without chafing. At present the necessary interposition of translators is a great weakness. Indeed the interpreter may be harder to understand than the interpreted. To give at leisure an accurate version of a foreign passage is difficult enough; to improvise your rendering, sentence by sentence, is well nigh hopeless.

So pressing is the need, so inadequate the present solutions, that the thought of a simple, neutral, auxil-

iary language was bound to arise. In spite of skepticism and derision, it has been gaining ground. For the sake of convenience, we shall refer to such a language as Esperanto, although we are aware that many other solutions have been offered, some of them very attractive. But Esperanto deserves to be the standard bearer of the international language cause. It is the only scheme that has received a prolonged and varied application on a sufficiently large scale. In the course of nearly half a century, hundreds of books and magazines have been printed in it. Over a score of international congresses have been held in which it was the only medium. It is no longer an experiment; it is a demonstration, and to treat it as a mere fad is to expose one's ignorance.

WE MUST insist that what is proposed is not a *Universal Language*, substituted for all others, but an *Auxiliary Language*, exclusively for international use. No existing tongue has anything to fear from Esperanto. Just as a genuine League of Nations would be a guarantee for each member nation, and not a menace, so Esperanto would come not as rival to native tongues, but as friend and helper.

It would bring salvation to those minor languages that are now struggling not merely for prestige, but for existence. It would restore a real linguistic democracy; every single speech, even the humblest patois, supreme in its own domain, however small; all men, whatever their native tongue, able to meet on terms of complete equality. This would not make for gray uniformity, but for the richest variety.

If we bear in mind this purely auxiliary character of the new language, we shall readily understand why there is no danger that it should split again into local dialects, as did Latin after the disruption of the Roman Empire. Esperanto will never become Anglo-Esperanto in London and Franco-Esperanto in Paris, because it will never be used by Englishmen among themselves, or by Frenchmen among themselves. Reserved for the international field, it will remain international. The printing press, the airplane, the telephone, the phonograph, the talkie, the radio, are means of diffusion unknown in the fifth century of our era; they make it extremely easy to preserve linguistic unity.

An objection that comes to mind against the use of Esperanto is that it is an "artificial" language. We greatly exaggerate the difference between "artificial" and "natural"; in this we are guided by false logic, not by actual experience. No language officially used and taught can be wholly natural. As soon as English was written down, standardized by classics and good society, codified by grammarians, it ceased to evolve with the freedom of a Central African dialect. Its tendency is to become more regular with age; you will have to make quite an effort to create a new irregular plural or another irregular verb.

On the other hand, Esperanto is made up of natural elements grouped according to natural laws. It is not a purely arbitrary conception; it is merely a simplified, standardized language, an anticipation of a natural trend. It borrows its roots from words that are already international; it forms its compounds ac-

cording to methods familiar to every European; its grammar is no "invention," but the basis common to the tongues most widely spoken. When we learn Esperanto we do not have to acquire strange habits of thought; we are simply freed from the incubus of endless irregularities. The grammar of any Esperanto can be written on a postcard and memorized in an hour. The simplicity and regularity of Esperanto grammar makes it an excellent introduction to the study of "natural" languages, including our own.

It is evident that in an "artificial" language each word will be reduced to its essential meaning, without all the associations, all the overtones, that enrich it in a "natural" language. This absence of timbre or harmonics may be a great handicap for a certain form of literature; but it does not affect the precision of the international medium. On the contrary, it compels us to analyze our thought, to express fully all that we want to convey, and nothing more. That is why Esperanto, strangely enough, has been found an instrument of matchless accuracy. The purity of meaning is not clouded by sentiment.

IF THE problem were solved, as it could be tomorrow, the millennium would not start at once. But many of our difficulties would be greatly lightened. Travel and commerce would be facilitated. International gatherings would be far pleasanter and more efficient; they would come within the reach of people of limited education, who already have sympathies and interests beyond the frontiers and ought to have more. Costly scientific publications, addressed to a limited public, would

avoid the delay and expense of several translations; one learned journal could reach the whole world. An international aviation service, an international police corps, even an international army, would cease to be remote Utopias. The marvelous inventions of the last one hundred years in the realm of communication, now thwarted by the language obstacle, would come to full fruition.

Ultimately, the fate of the auxiliary language will depend upon the official action by the governments, the learned bodies, the existing international agencies. But these, conservative by nature, cannot commit themselves to an untried scheme, however tempting it might be on paper. The role of Esperanto has been precisely to give the world a practical demonstration that such a language could be devised; that it could be used for all purposes, even for literature, even for poetry; that it could be kept free from local differences and perpetual changes. All this Esperanto has definitely achieved. It has met every test. We can and we must, strengthen it, through our support until the governments are compelled to take notice.

Then, when the world is ready for a final solution, it may be wise to re-examine the question in its entirety, with the best expert knowledge and in the light of extensive experience. Until then, all proposed reforms defeat the main object. Esperanto, imperfect as it may be, is alive. Perhaps because it has a soul, the soul of Dr. Zamenhof. To give up every desire for domination and privilege; to plan and work for tomorrow—in no other way can we escape from hatred and strife.

AN AUXILIARY LANGUAGE

"A language will be made which all the people will learn and through it converse one with another."—*'Abdu'l-Bahá.*



HIIS is a century of illumination surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language engenders peace and harmony. Oneness of language creates oneness of heart. It sweeps away all misunderstandings among peoples. It gives to the human intellect a broader conception, a more commanding point of view.

TODAY the greatest need of humanity is to understand and to be understood. With the help of the international language every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. By its aid every nation henceforth will be able easily and without difficulty to work out its own scientific discoveries.

CNLY think how the international language will facilitate inter-communication among all the nations of the earth. . . . In the schools they will study two languages—the mother tongue and the international auxiliary language.

HIS Holiness Bahá'u'lláh many years ago [now over seventy years] wrote a book called 'The Most Holy Book' one of the fundamental principles of which is the necessity of creating an international language, and He explains the great good and advantage that will result from its use. . . . Once establish this auxiliary language and all will be enabled to understand each other.

'Abdu'l-Bahá.

THE SCHOOL OF ADVERSITY

A Brief Study of the Life of Bahíyyih Khanum

ANISE RIDEOUT

The following article concerning the life of Bahíyyih Khanum, sister of 'Abdu'l-Bahá, has been condensed from a more extended story submitted by the author. It has been edited by Bertha Hyde Kirkpatrick as limited space unfortunately precludes publication of the manuscript in its entirety.

TWO years have passed since the ascension of Bahíyyih Khanum, the Greatest Holy Leaf. In his cablegram announcing this sad news Shoghi Effendi said, "Plunged in unutterable sorrow, humanity shall ere long recognize its irreparable loss." It is with the hope of helping humanity to recognize in a greater degree this irreparable loss in the passing of a life "laden with sacred experiences, and rich in imperishable memories" that this article is written. It is a loving tribute, an attempted expression of tender appreciation for all she attained. Little has been made known of her heroic life. In the future one will surely arise fully capable of doing justice to the life and example of this peerless soul; her memory must in the meantime be kept alive and sacred in the hearts of all.

Through a long life this exalted soul gave triumphantly her glorious services, a life which knew, almost from infancy, successive and disastrous suffering. Our first glimpse of her finds her, a child of six years, obliged to endure a long journey over a mountainous country in bitterest cold, insufficiently clothed, with unfit food and little of it. Bahá'u'lláh, her Father, was an exile from Persia, His native land, and with Him went all His family. Driven from a home of wealth and deprived of their property these

tenderly nurtured people were obliged to take this long journey without money and with only a few articles, hastily collected; which could be bartered along the way for necessities.

The journey lasted one month. Finally the little band of faithful followers of Bahá'u'lláh, with Him arrived in Baghdád in a state of great misery and destitution. Here they settled down with the expectation of remaining indefinitely and here the child grew into girlhood, even then, Shoghi Effendi tells us, "entrusted by the guiding hand of her Father with missions that no girl of her age could, or would be willing to, perform."

AFTER eleven years Bahá'u'lláh was again banished,—this time to Constantinople. And now we see the girl of seventeen a member of a caravan containing some seventy souls enduring the sufferings of a four months journey over weary desert sands and rough mountains in the heat of summer. Arriving at last at a port of the Black Sea they completed the journey to Constantinople by boat. But here they were allowed to remain only four months when orders from the Turkish government sent them on to Adrianople. In the dead of winter and with insufficient food and clothing this painful journey took six weeks. Bahíyyih Khanum has said that she

was a strong vigorous girl until she was subjected to these terrible exile journeys.

But even here in Adrianople, many hundreds of miles from His native Persia, Bahá'u'lláh was allowed to stay less than five years. His relentless and jealous enemies constantly formed new designs against His life, new plots to discredit the sincerity of His high claims, new calumnies against His flawless character. Indeed His worst enemies were those of His own house and were constantly with Him. We know that everywhere that Bahá'u'lláh went He was loved and respected by all who came to know Him. Often magistrates and others in high authority were filled with sorrow and expressed great sympathy for Bahá'u'lláh and His family. They were powerless, however, in most cases, to suspend or modify orders but must proceed with their execution. And so we see Bahíyyih Khanum, now a young woman of twenty-one or two experiencing another long journey over land and sea, filled with all kinds of inconveniences and fraught with untold suffering. The end of this journey was the prison fortress of 'Akka. This prison was reserved especially for murderers, thieves and highway robbers. A sentence to it was commensurate with a sentence to death. The poison of filth and disease soon brought a release in death to those who entered there. Yet few fatalities were suffered by this band of prisoners. Bahíyyih Khanum relates of this last banishment:

"Of my own experiences, perhaps this is the most awful. The

sufferings of the voyage had reduced us almost to the point of death; upon that came the seasickness.

"When we landed in 'Akka all the people of the town came crowding around us, speaking loudly in Arabic which I understood. Some said that we were to be put in the dungeons and chained; others that we were to be thrown into the sea. The most horrible jests and jeers were hurled at us as we marched through the streets to this dreadful prison. Arriving at the prison barracks, the massive door was closed upon us and the great iron bolts were thrown home.

"Words fail to describe the filth and stench of that vile place. We were nearly up to our ankles in mud in the room into which we were led. The damp, close air combined with other horrible odours caused me to faint. Those about me caught me before I fell; because of the mud and filth there was no place upon which I could be laid.

"On one side of the room a man was weaving a mat for soldiers. One of our friends took this mat and I was laid upon it. They begged for water but were refused; the soldiers would permit no one to leave the prison. There was a pool of water on the dirt floor in which the mat maker had been moistening his rushes. Some of this water was dipped up and strained and put to my lips. I swallowed a little and revived; the water, however, was so foul my stomach rejected it. I fainted again.

"Finally a little of the water was thrown in my face. At length I re-

vived sufficiently to ascend the stairs.”*

THE suffering of those two years in the confinement of the unspeakably poisonous atmosphere of that terribly crowded prison of ‘Akká was the final fire that purified the already almost spotless soul of Bahíyyih Khanum from the last vestige of dross. Of this period Shoghi Effendi writes:

“Not until, however, she had been confined in the company of Bahá'u'lláh within the walls of the prison city of ‘Akká did she display, in the plenitude of her power and in full abundance of her love for Him, those gifts which single her out, next to ‘Abdul-Bahá, among the members of the Holy Family, as the brightest embodiment of that love which is born of God and of that human sympathy which few mortals are capable of evincing.”

At the end of two years Bahá'u'lláh and His family, still prisoners, were allowed to live in a small house, and later in a larger one, within the walls of the prison city and we find the Greatest Holy Leaf devoting herself selflessly and untiringly to the needs of the family and to her Father's Cause. From early morning until late at night she was occupied with household and other varied duties which to her were precious privileges. Her work was an unceasing prayer, her presence an inspiration to all.

One of the Persian Bahá'is relates that when as a young man of twenty-one he came from Tíhrán to Akká to act as secretary and translator for ‘Abdu'l-Bahá, he found the heat of ‘Akká hard to endure in contrast to the clear, cool, moun-

tainous atmosphere of his Persian home. Consequently he wrote often after sundown and far into the night. The Greatest Holy Leaf was always about, busy with her tasks, generally in the kitchen. Many times during the hottest weather a messenger would appear from her with a loving message and a refreshing beverage. No one was forgotten. Each detail of this unusual household was overseen by her, whether it was to give loving counsel or offer carefully prepared food.

As HEAD of her Father's household her social duties became most exacting, for while Bahá'u'lláh was a prisoner and submitted to all the indignities and surveillance which the authorities thrust upon Him yet His Presence was sought by officials, scholars and people of rank as well as by His followers. “Whether in the management of the affairs of His Household,” writes Shoghi Effendi, “in which she excelled, or in the social relationships which she so assiduously cultivated in order to shield both Bahá'u'lláh and ‘Abdu'l-Bahá, whether in the unfailing attention she paid to the everyday needs of her Father, or in the traits of generosity, of affability and kindness, which she manifested, the Greatest Holy Leaf had by that time abundantly demonstrated her worthiness to rank as one of the noblest figures intimately associated with the life-long work of Bahá'u'lláh”

So bitter was the antagonism stirred up by the opponents of the Cause of Bahá'u'lláh that even the gracious hospitality and unstinted benevolence of Bahíyyih Khanum was met with ingratitude, and, in-

*Related by Bahíyyih Khanum to the Countess M. A. DesCanovarra.

deed, malicious slander. With such serenity and forebearance did she receive these malevolent acts that Shoghi Effendi says of her: "No calamity, however intense, could obscure the brightness of her saintly face, and no agitation, no matter how severe, could disturb the composure of her gracious and dignified behavior."

WE MAY do well to reflect upon the life of this noble woman in order to understand in a degree what complete detachment and selfless love means in the development of character. Throughout life she was deprived of most that we are accustomed to consider essential to normal development. School life, girlhood companions, the marriage relation were not for her. In her loyalty to Bahá'u'lláh she even found it necessary to sever many family ties. But her character was perfectly rounded. In the school of suffering her spiritual development was complete so that she was in perfect mastery of any situation in which she found herself. "In the school of adversity", Shoghi Effendi writes, "she . . . learned . . . the lesson she was destined to teach the great mass of His followers for so long after Him". (i. e. Bahá'u'lláh).

The depth of the bond which existed between 'Abdu'l-Bahá and His sister is revealed in letters written by Him to her while He was away on a speaking tour in Europe and America. During His prolonged absence many additional responsibilities fell upon her. "In the day-time and the night-season My thoughts ever turn to thee" He wrote, "Not for one moment do I cease to remember thee. My sorrow and regret concern not Myself, they

center around thee." And in another letter He says, "However great the distance that separates us, we still feel as though we were seated under the same roof, in one and the same gathering." Throughout this long separation the heart of Bahíyyih Khanum was constantly buoyed up and gladdened by the news of 'Abdu'l-Bahá's spiritual victories in those distant lands.

This note of joy we find too in another letter written by 'Abdu'l-Bahá in regard to a journey of His sister's: "The news of thy safe arrival and pleasant stay in that land of Egypt hath reached Me and filled My heart with exceeding gladness. I am thankful to Bahá'u'lláh for the good health thou dost enjoy and for the happiness He hath imparted to the hearts of the loved ones in that land."

PERHAPS it was concerning this same journey that 'Abdu'l-Bahá wrote this exquisite and tender message to one of His daughters: "It is incumbent upon thee throughout the journey to be a close, a constant and cheerful companion to My honorable and distinguished sister. Unceasingly, with the utmost vigor and devotion, exert thyself by day and night to gladden her blessed heart; for all her days she was denied a moment of tranquillity. She was astir and restless every hour of her life." And, that we who are of duller insight might know the source which gave birth to and constantly nourished the selfless love and ceaseless activity of His dearly treasured sister, 'Abdu'l-Bahá added these words, "Mothlike she circled around the undying flame of the divine Candle, her spirit ablaze and her heart consumed by the fire of His Love."

Those who were privileged to see and talk with Bahíyyih Khanum were strongly conscious of this love and the strength that came from it. Such a one wrote: "Just to sit and look into the eyes of the Greatest Holy Leaf, to feel that spiritual power which she is consciously pouring into the world today, is a bounty beyond words, and will assist a soul throughout all the worlds . . . If you go there with a spiritual hunger, and even *a little* freed from self, your heart will be filled to overflowing and you shall have tasted that water after which one will thirst no more."

To another who was a guest in that home in Haifa over which she presided, Shoghi Effendi said: "You are most fortunate to be near the Greatest Holy Leaf, bodily close. I hope that you will be able to receive something of her spirit to take to the friends in America. Her

spirit is the remedy for all their troubles."

The world at large, tragically in need of her healing spirit, is still unaware of Bahíyyih Khanum, unaware of her of whom Bahá'u'lláh wrote, "Verily We have elevated thee to the rank of the most distinguished among thy sex, and have granted thee in My court a station such as no other woman hath surpassed." But we are assured that future generations "will pay a worthy tribute to the towering grandeur of her spiritual life, to the unique part she played throughout the tumultuous stages of Bahá'i history", that "history . . . shall record for her a share in the advancement and consolidation of the world-wide community which the hand of 'Abdu'l-Bahá had helped to fashion, which no one among the remnants of His Family can rival".*

*Quoted from letter by Shoghi Effendi.



"Let us then . . . ponder for a while upon the underlying reason that had made God's Divine Messengers prefer a life of torture to one of ease, and those blessed martyrs—so many of them cut off in the springtime and promise of their youth—choose death with faces radiant with joy.

*"What did the Báb sacrifice His promising youth for except out of a burning desire to have mankind live in unity and peace; and what was the spirit that animated those bold and heroic martyrs but love and adoration to a Cause they wished to triumph? What made Bahá'u'lláh, born and brought up in opulence, fling away all earthly possessions and choose upon Himself unspeakable hardships and deprivation, save for an earnest appeal to the world at large to turn their hatred for one another into genuine love and to make a world seething with blood a peaceful home for God's children? And why did 'Abdu'l-Bahá Who could have chosen a life of ease and comfort, prefer to lead a crusade against the strongholds of human hearts and make a direct appeal to individuals as well as groups that unless we love one another with all our might and with all our heart we are absolutely doomed. He carried a crusade not with a sword of steel but with a sword of love and affection."**—Bahíyyih Khanum.*

*From a letter addressed to Friends throughout the West, March 30, 1924.

STRENGTHENING THE FORCES OF PEACE

FLORENCE E. PINCHON

"The second Light is harmony of ideas in regard to essential matters, and the effect of this will soon be apparent."—'Abdu'l-Bahá.

GONTEMPLATING the vast audience gathered at a demonstration of the League of Nations' Union recently held at the Royal Albert Hall, London, one recalled these prophetic words of 'Abdu'l-Bahá. For the speakers of the evening, as well as the audience, were representative of all classes and of all shades of political and religious opinions.

Viscount Cecil of Chelwood, in his usual place of honor as chairman, headed a distinguished platform, while ministers and ambassadors belonging to ten other countries supported the meeting by their presence. And all were finding it possible to sink minor differences and unite on the one "essential matter", the one supreme and vital issue now before England and Europe, and upon which the solution of all other problems must ultimately depend—the maintenance of peace.

In the words of Lord Cecil: "We all reject the old system of international anarchy in which every nation did what it thought right, and enforced its will by force of arms without let or hindrance. That was a disastrous state of things, and if not removed it could only end in the destruction of civilization."

Lord Halifax, President of the Board of Education, moved a resolution which recorded the profound conviction of the gathering, that only through the collective system

embodied in the League could war be averted and civilization saved, and promising support to the British Government in all efforts to secure the greatest measure of all-round disarmament.

There were those, observed the speaker, who advocated the policy of isolation. But no longer could nations live like Diogenes in his tub, and those who held such an idea were living in a dreamland of their own creation. We had now reached a stage in which when one member of the nations suffered, all must suffer with it, and the policy of indifference and separation spelt disaster to the whole.

Others, again, ascribed our present difficulties to our very attempt to treat the world on an international basis, and considered it a case of conflicting loyalties. But a devotion to the family did not make a man or woman incapable of good citizenship—on the contrary. All human life was built up on a whole series of supporting loyalties. And just as a good family man could also be a worthy citizen, so a patriot could widen his horizon and sphere of service, and become a worthy member, not only of the British Empire, but of the community of nations. For it was now only too evident that, in the words of Nurse Cavell, "patriotism is not enough."

Or, as over sixty years ago Bahá'u'lláh taught that, in this new Day, "Glory is not his who loves

his native land alone, but glory is his who loves his kind."

Lord Halifax instance the unflinching courage and moral resolution displayed, a hundred years ago, by his great ancestor, William Wilberforce, in his struggle to abolish slavery. Only the power of a similar manifestation of belief in the great Cause of which the League was, at present, our chief instrument, could possibly carry us through to ultimate victory.

SIR HERBERT SAMUEL, M. P. who is acquainted with the Bahá'i Message, and is a recognized leader of those forces making for reconstruction and the establishment of peace founded upon justice, spoke with statesmanlike gravity of the crisis confronting Europe today. Though cautious in his utterances, one felt that here was a leader of men who realized that the nations were being "weighed in the balances and found wanting." Amid the darkening of counsels, and the loud voices raised to demand a return to the old and discredited methods of obtaining security, it was still possible to discern the road to salvation.

We were, declared the speaker, faced by four alternatives: isolation—a futile and impossible creed; alliances—a policy that history has proved a most fruitful source of wars; anarchy—where each member of the orchestra played his own tune, and there was no conductor; or the maintenance of the collective and cooperative system as embodied in the League. . . . A compromise was certainly better than nothing; but no compromise, however ingenuous, could ultimately avail. Only courageous actions, and a strong,

definite policy could meet the dire needs of this fateful hour.

When Sir Herbert emphasized that the Covenant of the League should be made superior to Peace Treaties, one recalled the grief expressed by 'Abdu'l-Bahá on learning the terms of the Treaty of Versailles. "Peace, peace, they cry, but the fire of unquenched hatreds remain in their hearts!"

Peace is not, as some think, said the speaker, a merely negative idea, it is a vital condition of all progress. As the Chinese proverb says: "Lean years follow in the track of great armies."

Then came a solemn warning. At the close of the last war, all Europe was discussing "self-determination." Today we were in danger of substituting the principle of "self-extinction."

THROUGHOUT the speeches that followed, supporting the resolution for the abolition of the manufacture of armaments for private profit, the audience—a predominantly youthful one—gave evidence of their awareness of the sinister forces at work in this connection, both here and on the continent. It seemed that they were indeed ready and eager for some instrument of Peace that would really prove effective and make wars to cease from the earth.

It was encouraging to hear the appeal made to his fellows by the representative of Youth—a well-known tennis star—summoning them to devote their natural energy and courage to combating the powers of evil, of indifference, or of a narrow nationalistic outlook.

He said, that it appalled him to think that he might ever be called

upon to fight those with whom he played his matches.

In this connection, it is interesting to learn how Mr. Vernon Bartlett would personally solve the problem of conflicting loyalties that might arise in any future war. For as a brilliant Broadcaster on international affairs, he has achieved a remarkable reputation and a wide sphere of influence. He declares: "If I were called upon to support my own country in an act of aggression, then loyalty to the principle of internationalism would require that I took the consequences of refusal. But should my country be summoned to co-operate in maintaining the principle of collective action against an aggressor, then I should be found among the first to offer my services."

This is pacifism hand-in-hand with realism, and it is in harmony with the Bahá'í teaching. For during these days of transition from chaos to the new solidarity and world order, as proclaimed by Bahá'u'lláh, military or other coercive action in the cause of justice, unity and peace, may become a positive duty. And 'Abdu'l-Bahá said that, in such a case, "Even war is sometimes the great foundation of peace, and destroying is the cause of rebuilding."

In a letter to Queen Victoria in 1865, Bahá'u'lláh wrote:

"O concourse of Rulers! Compose your differences, then will ye no more need a multitude of warriors, nor the equipments thereof, but merely such as to protect therewith your realms and your peoples. Should one of you arise against another, arise ye, *one and all*, against him, for this is naught but manifest justice."

And Shoghi Effendi, Guardian of the Bahá'í Cause, has warned us that:

"Nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present day civilization into the integral components of the world commonwealth of the future."

To those of us who hold the glorious vision of that commonwealth, and of what the world might, and ultimately will, become, these days of vacillation, re-action and turmoil demand the exercise of the utmost patience. The cry goes up from our weary hearts — "How long! O Lord, how long!" and we have need to remember the counsel and consolation given by 'Abdu'l-Bahá to the friends of peace in Paris:

"Only have faith, patience and courage. This is only the beginning. But surely you will succeed, for God is with you."

"And as to the world's evil plight, we need but recall the writings and sayings of Bahá'u'lláh, who, more than fifty years ago, declared in terms prophetic the prime cause of the ills and sufferings of mankind, and set forth their true and divine remedy. 'Should the Lamp of Religion be hidden,' He declares, 'Chaos and confusion will ensue.' How admirably fitting and applicable are these words to the present state of mankind!" —Shoghi Effendi.

SONGS OF THE SPIRIT

"Treasures lie hidden beneath the Throne of God; the key to those treasures is the tongue of poets." (From *The Dawn-Breakers*, pp. 258-9.)

THE TONGUE OF POETS

The poet's tongue is not his own,
And he writes with a holden hand;
In lowliness before the Throne,
He makes the hidden treasures known
At God's express command.

WHAT POETS WRITE

"What I have written
I have written,"
Said Pilate to his critics, in days of old.
What poets write
They do not write
When inspiration has them in its hold.

Swayed by the Breath
Of what God saith,
They write, perforce, the Truth as it is told.
That Spirit moves
The poem proves—
A fadeless flower of beauty does unfold.
—Walter H. Bowman.

AMBITION

Not for praise and not for self
To one great aim I cling:
To make the self a better self,
The thing a better thing.

I take from Nature's storehouse fair,
I share with him who needs:
I dread no pain, I fear no care:
He only lives who bleeds.

I toil to add to Beauty's store:
I sweat to give men food,
The more I give, I gain the more,
The wealth of servitude.

I walk a king amongst the crowd.
A sceptre high my heart.
I rule because I serve the proud,
I reign by humble art.

I may not hope to conquer death,
But fear I will and can,
Joyous I face earth's final breath,
I know the wider plan.

So not for pride and not for self
Towards this far star I wing,
To make the self a God-like Self,
The thing a holy thing.

—Howard Colby Ives.

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,

But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,

But shall we despise them—
God's dreams!

—Thomas Curtis Clark.

FAITH

Why do I smile though shadows creep across
the future years?
Why do I smile when others weep and I should
share their tears?
Have we not the promise of God who loves and
shields us all?
Though the night be dark and the hillside steep,
He hears us when we call.

The dawn lies beyond the shadows of night; the
light of day is ours.
There's joy in tears that are shed for love; the
dew but brightens the flowers.
Then smile with me though your eyes be dim
and the lessons of life severe;
They are stepping stones to a Higher Life and
the spirit of God is near.

—Ella L. Rowland.

'TIS LIVING THAT I FEAR

I bled so many times
Blood stains my every path.
I died so many times
I have no fear of death.

'Tis living that I fear,
On earth or in the sky.
Without a mighty Truth
For which to bleed and die.

—Silvia Margolis.

CURRENT THOUGHT AND PROGRESS

"The coming to birth of a new civilization is by far the most significant event that is occurring today. . . . If a civilization is in process of being born, the most interesting thing to do is to put oneself in line with the kind of thinking that is heading towards the future."

--Harry Overstreet in his latest book "We Move in New Directions"

THERE can be no full understanding of national history which does not take account of universal history. . . . History is not a philosophy teaching by example but morality teaching by example, and morality and social justice are one and indivisible. . . . The primary quality of man is his social quality; his capacity for living and working adequately with other men, adjusting his mind to theirs, maintaining certain faith and unbroken loyalty." —Sir Willmott Lewis, Washington correspondent of the *London Times*, in his commencement address at American University.

"IF WE HAVE learned anything from the past, it is that we must not let this concurrent machinery of the physical and social sciences get out of balance. . . . As my generation found its magic key in the physical sciences to unlock a world of plenty from our inheritance, so you will find your major task in the social sciences to control and apportion that world of plenty which is your inheritance. How much organized government must be enlarged, how much the free action of the individual must be curtailed, you will discover. . . . A social order within a nation must strive not so much for unattainable equality as manageable equilibrium." —Owen D. Young,

commencement address, University of Nebraska, *Washington Post*.

"THE TRADITIONAL rugged individualism is past, the philosophy of laissez faire is through. . . . The yearnings of the hearts of the people cannot be assuaged with legal sophistries and technical obstructions to the forward movement of humanity. . . . People are not content to follow any system cast in the pattern of an outworn tradition." —Former Governor William E. Sweet of Colorado in his commencement address, *Howard University*.

"DENOMINATIONALISM has probably had its place in establishing a certain emphasis or effecting certain liberties, but it has so divided the Christian world in groups that the very divisions have undermined the influence of Christ. . . . It is high time the denominational barriers should be broken down and the dismembered body of Christ should be restored. Non-Christian peoples in the east are asking missionaries the meaning of this un-Christian anomaly and the first step to the reunion of Christendom is an earnest endeavor on the part of several groups to understand one another. . . . Social institutions which break down religious barriers should be carefully guided and not wholly discouraged. Marriage is one of these.

"While mixed marriages may seem to create difficulties, sometimes they would in the end serve to bring about mutual understanding. Parents and church authorities in giving careful direction to young people in this important matter would be wise to recognize that marriages of this kind may be serving through a perfectly natural impulse the higher end of a reunited Christendom."

—Rev. Dr. Burton H. Robinson,
pastor Fairmount-St. Giles Church,
Montreal Gazette.

"THE WORLD at large should get back to placing a higher value on *honesty*, in fact the very highest value. . . . It is a good sign that the public conscience, which has suffered long or has been supinely indifferent, is arousing. . . . Unfortunately not only the morale but the morals of people and nations have slipped. The world sorely needs honest people in business, in professions, and in offices of public trust—in fact in every walk of life."—John H. Cowles, Sovereign Grand Commander, The Supreme Council 33° Masons, *The New Age.*

FRANK H. SIMONDS, in his review of the book, "War Unless" . . . by Sisley Huddleston, Paris correspondent of the *London Times*, states: "Huddleston's is a little book with a big punch. But the punch does not lie in the logical and unexceptionable manner in which he sets forth the reasons why war is coming, but the cool and contemptuous fashion in which he exposes the post-war politicians and the way in which the "peaceafyers," professional and otherwise, have helped these politicians disguise the truth

and let us drift into another war, still satisfied that the millennium had arrived, and that, by the simple device of signing a new "scrap of paper", all the old dangers could be exorcised. "Peace by anesthetic", that has been the watchword, but unhappily for the sloganites, the patient is beginning to come out of the ether."—*The Saturday Review of Literature.*

"AN AUTHOR who is worth the name doesn't write what he feels will be a commercial hit. Your true author writes what he must write. He says the things that are hammering inside to be said. He releases the dreams that have been milling about in his head, and the release is a compulsion and a relief."—Charlie Chaplin, *Washington Star.*

IN EMERGENCY, obsolete methods must give way. Government is continuous emergency. . . . At present and, let us hope, during the coming years, reconstruction of government is, next to the defining of life purpose and the achievement of personal character, the most productive field of endeavor, the field most calling for great service."—A. E. M.—*Antioch Notes.*

DR. ERNEST C. MOORE, provost of the University of California at Los Angeles, in the course of a very thoughtful criticism of Communism and other substitutes for democracy, said: "Whether we like it or not, the machine is with us and we are out of work because it is with us; but there is no way of 'uninventing it.' We must learn to use it so that all will benefit from it."—*Washington Herald.*

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THE SUMMIT OF TRUTH--SEEING GOD



Wrapt in the veil of self, man does not see
The Beauty of God. Only the selfless heart
Is pure: the Word-enthralled, by Truth made free—
Those who, by love for God, from self depart—

They see His Face. The pure in heart behold
In everything His Beauty and His Might;
Their bodies do the macrocosm enfold,
And, lit by single eye, are filled with light.

Wherfore the light-filled lovers of His Face
Love all mankind—because of seeing Him!
To them the Lord of Hosts, by His full grace,
Is Glory's crown and Beauty's diadem!

And in their hearts His Love is shed abroad—
And Paradise is just this Love of God!

—WALTER H. BOWMAN.

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"It is clearly evident that while man possesses powers in common with the animal, he is distinguished from the animal by intellectual attainment, spiritual perception, the acquisition of virtues, capacity to receive the bestowals of divinity, lordly bounty and emanations of heavenly mercy. This is the adornment of man, his honor and sublimity. Humanity must strive toward this supreme station."—*Abdu'l-Bahá*.

WHAT DO WE mean by education? There is a great deal of confusion regarding the meaning of this term. Do we mean by it cultural development? The training of the mind and the acquisition of knowledge? The preparation for a livelihood? All of these objectives enter in varying degrees into present day education, but the emphasis varies much according to the ideals and theories of individual educators. It would be very difficult, in fact, to arrive at any unanimity or agreement as to what education essentially is.

As a practical means of unifying various concepts and arriving at a definiteness of objective, it might be well to eliminate the word *education* from the discussion. This term, loaded up with connotations and values from centuries of past educational theory and practice, is extremely difficult to clear from the encumbrance of varied and often contradictory traditional concepts. Let us choose a new phraseology which will permit us to wipe the slate clean of all past thought connected with the subject. Let us use the term homoculture and see where it will lead us to.

If we conceive of the human being as something which like the plant or the animal is to be brought by planned effort to the highest potential degree of development, we have here, I think, the most fundamental

concept of what we have been striving to accomplish by means of education. Let us then call this conscious training and development of the human species homoculture, or the cultivation of man.

THE SCHOLASTIC education of the past—originating as a system for teaching the arts of reading, writing and arithmetic and for developing that capacity for thought and knowledge which distinguishes man from the animal—is overloaded with concepts of a purely intellectual type. But as man is more than his mind, so the perfect training of man is more than the training of his mind.

Homoculture, on the other hand, implies *the complete training of man in every aspect of his nature*, the normal development of every quality and gift up to the point of individual perfectibility. With this idea of homoculture in mind, we can take a look ahead and envision new and more lofty goals for the development of the human race.

In the past, educators have held as their chief goal the perfecting of man intellectually. Up to the present this has been an objective far enough beyond the ordinary development of the human race to absorb all the ideology and art of the educator. To raise illiterate brute man, sunk in the abysmal ignorance of

the ages, living a life almost as unthinking as that of the domestic animals that grazed his meadows—to raise this “man with the hoe” to the stage of a thinking being capable not only of reading and writing but also of understanding the great cosmic laws of cause and effect; to do this not only for a favored few but for the vast democratic mass: this has been up to date the stupendous, almost superhuman task of the educator.

BUT THESE goals are being arrived at, even though slowly. They are too limited, too definitely near achievement to serve as a complete objective for the future. For the coming ages we need an educational goal more nearly proportionate to the limitless cosmic forces which reside in man, embryonic though these may yet be. Approaching human training from this point of view of homoculture, we see that the first step in the new education must be to obtain a new and more complete evaluation of man and his potentialities. By means of an intimate and deeply scientific study of man we shall find several serious omissions in the previous concept of education.

The first such omission is this: man is not only a being with capacity for thought and knowledge; he is also a creative being possessing a Protean cosmic quality. What this power is in all of its ramifications we can at present only begin to divine. Basically, it is the power through the use of creative intelligence of meeting environment and circumstance successfully, either by a process of accommodation or of re-creation. Man has the supreme gift of the universe—the power of

ruling and modifying nature. He is the earth-subduer, the destined ruler of his environment. Not only does man dominate the physical planet to purposes of comfort and of pleasure, but he possesses also a capacity for lending beauty and grandeur to his environment. The extent of his powers in this direction is far beyond the possibility of our conceiving.

HERE, THEN, is a new goal for education, the homocultural goal of forming a superior race of creative humanity, a race which would be as far above man intellectual as man intellectual is above brute man. The primary method of this system of education would be the intuitive intimate study of the child to discover what gifts and powers were pressing there for development. It would be the function of homoculture to assist the individual toward the largest fruition possible. As the agriculturist develops his product to the highest degree of potentiality, as the horticulturist trains his trees to the point of maximum quality or fruitage, so the homoculturist will learn how to train the individual child to the completest possible expression of talents and powers.

Such a development will be an advantage not only to the individual but to the race. The effects of such a system of education will be swiftly cumulative, for the new generation trained to this higher development of its powers will be able better to train the succeeding generation, and so on *ad infinitum*. Just as today in the most privileged sections of the more advanced countries of the world the goal of *man intellectual* is being universally at-

tained, so in the coming centuries the cosmic goal of *man creative* will begin to be universally obtained amongst the more advanced groups. This goal is lofty enough, however, to remain far in advance of average educational achievement for many centuries to come.

THERE IS another even more important aspect to education which the system of homoculture must take cognizance of. Loftier even than the intellectual and creative aspects of his being is man's spiritual essence. Man is not only a thinker and creator. He is a spirit possessed of infinite capacity for growth and progress. (It is by virtue of this power of the spirit in him chiefly that he is able both to think and to create.) Man sunk in materialism, unaware of the spiritual side of his nature, ignorant of the great Cosmic forces which rule and guide his existence,—such a one is but half-man. He has not attained to his destined maturity as a son of God. “The majority of people”, says ‘Abdu’l-Bahá, “are submerged in the sea of materiality. We must pray that they may be reborn, that they may attain insight and spiritual hearing, that they may receive the gift of another heart, a new transcendent power.” When spiritual enlightenment takes place “a new spirit is realized within, a new power descends and a new life is given. *It is like the birth from the animal kingdom into the kingdom of man.*” That this advance from unspiritual to spiritual man is as significantly transforming as the

advance from brute to *homosapiens* is a truth pregnant with meaning for the educationist.

This regeneration, or rebirth in the spirit, has been the goal of religion from time immemorial, but it has been a goal attained by the few, and training toward this goal has been limited to the church. *This spiritual goal is destined to become the universal aspiration of humanity.* In the new world order of Bahá'u'lláh, in which there will be no clergy and no church separate from the state, this regenerative training of character will become the foundation of all education.

Here we find the loftiest goal for education of which man can conceive. The complete spiritual development of man will be the cause of the awakening and development of new and undreamt of powers in the individual. It will also be the cause of the total realinement of humanity into new and glorious institutions which will make this world the abode of universal peace, prosperity and happiness.

THESE ARE objectives transcendent enough to absorb the abilities and powers of educators for undawned milleniums. It is a field of operation magnificent in scope. Human imagination cannot surpass these infinite horizons; it can but endeavor to create the most efficacious means of traveling toward them.

So here is homoculture, the new art of man-training; to which in the near future the greatest and most gifted people of the world will gladly dedicate their lives. For it is a cause greater than all else.

A PREREQUISITE OF INSIGHT

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THE DAWN-BREAKERS*—what a staggering demonstration of religious realities! This book is no parade of theological abstractions. It is a thrilling story of adventure, a history of heroes, who dare to follow God anywhere, who gladly suffer revolting tortures that the glory of their Beloved may shine more brilliantly before men. For the philosopher of religion this beautiful and stirring volume is a rich diamond mine of universal truths. In this essay I shall strive to polish one gem. I am looking for the passports to religious insight.

I begin by asking why a multitude of Persians, and others, failed to sense and appropriate the satisfying way of life offered by the Bab? He himself often ascribed this failure to human heedlessness. From heedlessness many sank into bitter vilification, and sometimes to barbarous torturing. But why such an astonishing dullness and cruelty in the visible presence of deeds that are clearly kind and of teachings that are transparently altruistic? Why do the saviors of the world get a crumb, a kick, and a cross? I shall answer only far enough to emphasize one condition of access to saving truth.

MORE dangerous than the veil of heedlessness is the thick wall of prejudice. The unreasoning bigot bangs shut the gate in the face of truth-fearing error, or other perils—and then madly sets loose

the dogs of hate to pester the visitor at the door. Truths cannot grow abundantly in the soil of the mind until it is cleared of the rocks of indifference and the choking weeds of prepossession. Why did Jesus declare that truth may be revealed to babes? Because they have no prejudices!

The truth seeker must have a mind that is open in at least two senses. It needs to be open in feeling, free from evil-making prejudices, ready for and sensitive to new and nobler emotions. It must also possess open reason, willingness to consider judiciously all relevant evidence.

But is open-mindedness thus characterized sufficient for winning real knowledge? By no means. It is a necessary but not an adequate condition of attaining truth. It provides the right of way upon which may be built the road to truth, but it provides neither track nor vehicle for communicating insight. Two additional conditions are requisite. I shall only mention the second, the roadway of reason, the method of science, and turn now to describing the third basic condition.

I MAY have a clear right of way and I may have perfected my logical method, and yet no commerce in truth may be in process at all. I must have, as the last and indispensable condition of religious knowledge, the vehicle of insight. What is this basic, penetrating, elusive fog-destroyer and revelator?

*“Nabil’s Narrative” of the early history of the Bahá’í Cause.

My answer is derived from a striking fact observed in *The Dawn-Breakers*. It was to those who called the Báb the Beloved that He revealed Himself most fully. *Love is the answer*, love in the sense represented by the *agape* of the New Testament.

Love transports the sympathetic mind of the seeker into the heart of the beloved, and the mind returns possessed of vital knowledge, personal discovery, revelation. Two minds harmonized in noble love interflow and interglow, like two lights dancing upon the same scene. By a kind of spiritual osmosis the riches of one are communicated to the other. Love alone can transmit from self to self the precious jewels of religious insight. One can best learn the meaning of artistic beauty by close personal and sympathetic association with another who possesses a refined and expressive appreciation of beauty. Love somehow creates a medium in which the values esteemed by either lover become dissolved and appropriated as common property.

THE CONDITION of insight which I am emphasizing is dramatically illustrated by some words of the second martyr of Tihrán addressed to his judge. The latter said, "Take him away from this place. Another moment and this dervish will have cast his spell over me." Then Mirza Qurban-'Ali replied, "You are proof against that magic; that can captivate only the pure in heart. You and your like can never be made to realize the entrancing power of that divine elixir which, swift as the twinkling of an eye, transmutes the souls of men." (Page 452).

Only those who love with utter unselfishness are prepared in mind to attain the deepest truths of religion. The great prophets have often suggested, "If you love me and follow me with pure and sincere heart, then, step by step, you shall know the truth which is life abundant."

JUST today I concluded listening to the translation by a Japanese friend of one of the most important recent books in Japanese philosophy, called *A Study of the Good*, by Ikutaro Nishida. He thinks, as I do, that religion is the consummation of life. I shall quote the essentials of the last chapter of the book, which is called "Knowledge and Love."

"Knowledge and love are one spiritual process. Therefore, in order to know a thing one must love it. In order to love a thing one must know it. . . . For example, when we are intent on things we like, we are almost unconscious, we forget ourselves, and only some mysterious power above us works magnificently. We have passed beyond distinction between self and object, and in this union knowledge is love, and love is knowledge. . . . If these statements are true of things, they are all the more true of persons. Love means the intuition of the feeling of others. . . . Finally, since the foundation of reality is a personal God, then love is the sole way to the deepest comprehension of things as well as of persons. We know God only by love, or the intuition of faith. Love is the summit or acme of knowledge, the way to the core of reality."

These are remarkable words, and

remarkably true. What follows from the insight that love is the indispensable condition for knowing reality?

First, the surest way to delusion is selfishness, unlove; from blind pride issues tragic downfall; and the culmination of this self-willed separation from reality and God is —hell.

In some way, therefore, a hard and self-seeking mind, before it can find saving truth, must receive an infusion of love. How may this gift be acquired? The most potent means is close personal association with an unselfish personality who himself radiates love abundantly. Incarnate grace begets its like in all directions. By gazing upon personified and enlightened goodwill the most unloving and darkened mind may gradually acquire that bit of love which is the outer gate to the temple of spiritual treasures.

THE SECRET of the influence of the Báb was the love that emanated from His presence. So powerful was this radiation that it penetrated and softened the hardest of hearts, further refined and ennobled those already pure, and called for the incredible gifts and sacrifices described in *The Dawn-Breakers*. At the same time this lavish dispensation of grace upon others produced in Himself new revelations of truth and goodness. Thus in the realm of spiritual values dividing with another does not diminish but sharing brings growth.

My main proposition, then, is that love is both the gateway and the pathway to reality of every kind. Love entails and includes knowledge. I wish there were a single term in English to name this con-

crete insight which springs from this indivisible union of love and science. It is somewhat different from wisdom, which is science plus discretion. It might be called mystical comprehension, or spiritual intuition.

I turn to a second principle which follows from my main proposition. Love is a great sentiment, a complex spiritual experience. As such it admits of many degrees of refinement. A noble sentiment, like a splendid temple or epic poem, cannot be brought to perfection in a day. Unlike a temple, its structure need not follow a framework fixed from the foundation, but is ever being remade on a grander scale, as the whole personality unfolds and grows.

In short, there are levels of spiritual insight, of personal appreciation. This is the first great gift of the Bahá'i Cause to me, a profound truth which I learned from an ardent disciple at Honolulu. The Báb, like Jesus, suggested to His disciples more than once that there were many things He could not reveal to them at the time because they were unprepared. (Jesus said, it is wasteful to cast pearls before swine.) They had not yet sufficiently enlarged their spiritual horizon; had not sufficiently sharpened their sensitivity to religious values.

I believe this principle of levels of insight is of profound and far-reaching significance. It is a warning truth of great importance in our time when many people want quick returns in ideas, as in things. These people mistakenly assume that they can accumulate ideas, ideals, insights, by such external processes as are used in amassing economic goods. But these values will grow

only in minds that provide, for a long time, certain essential conditions of discipline. The chief of these conditions is unselfish, expansive, creative love.

A THIRD and last implication I shall now indicate. Love is a condition of knowledge because knowledge is a social process, an interchange between minds. The more active and sensitive the response between two minds the more truth is generated in each.

Now the best and wisest conduct grows out of the truest personal knowledge. When this condition of sympathetic understanding exists among several minds, this communion, this "spiritual assembly," constitutes the perfect pattern for a civilized group, whether of the family, of more extensive groups, or of mankind. Its basic prototype is the brotherhood relationship. At the same time, because of the mutual respect and sacrifice which love entails, this pattern includes also the best of the fatherhood relation.

I believe that human associations bound together, not primarily by race, color, language, or creed, but by a love which is at once fraternal and religious, is the safest, most satisfying, and most enduring basis

for civilization. A proposition akin to this is elaborated with powerful logic and sweeping historical perspective in the remarkable book published in 1928 (Scribner) by J. H. Denison, entitled *Emotion as the Basis of Civilization*.

It is illuminating to notice how often in *The Dawn-Breakers* the disciples of the Báb are referred to as "companions." Similarly it is significant that Jesus promised His followers that they would be, henceforth, not servants, but friends. At the same time it was entirely consistent that they should be called also "sons of God." They are brothers in God, sharers in the "Beloved Community" (Royce), participants in the "spiritual assembly" of the transformed.

The future safety and progress of civilization depends, I believe, upon the dissemination and generation of this spirit of creative, unselfish benevolence among the peoples of the world.

I conclude that my fundamental duty to myself, my neighbor, and my God is to do everything in my power to increase in myself and others the supply of divine love. Is this not also your duty, and your opportunity?



"Consider to what an extent the love of God makes itself manifest. Among the signs of His love which appear in the world are the Dawning-Points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! . . . His divine Manifestations have offered their lives through love for us. Consider then what the love of God means. . . . The fields and flowers of the spiritual realm are pointed out to us by the Manifestations who walk amid their glories. It remains for the soul of man to follow them in these paths of eternal life through the exercise of its own human will."

'Abdu'l-Bahá.

TRADITION

DALE S. COLE

"Human reason . . . is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself—the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?"—'Abdu'l-Bahá.

WHY has tradition and traditional influence had such a profound affect on the trend of human thought and action? Is it because of sheer mental inertia, fear of the new, of change, or simply a failure to appreciate the significance of progress and the necessity for advancement?

In the light of recent scientific discovery a static condition of anything is rather more the exception than the rule. Very few things can remain static and not deteriorate. Change seems to be a necessity. Positive change as contrasted with the negative is desirable. And yet the attitude that what was good enough for our forefathers is good enough for us is encountered in every activity of life—in business, in politics, in social problems and in religious thought. For instance there is great resistance to changing our educational system and methods.

Quite recently the writer was discussing education with a well informed, thoughtful man, who remarked that there was an atmosphere about the eastern universities of the United States which was not found in the great state universities of the middle west. When questioned as to just what he meant his answer was:

"There is something, background perhaps, customs, traditions."

"What do you mean by traditions?"

"Oh—old ways of doing things, customary procedures, habits, traditional influences."

"You think then, that traditional influences are good for youth?"

"Why—I guess so, do you think they are not?"

"I'm wondering about them these days. Certainly progress has much to contend with in traditional attitudes. Just when, if at all, does tradition cease to be negative and become a positive help in human experience?"

"That is an interesting question. I don't believe I have ever thought about it."

Have you?

IN THE BAHÁ'Í Revelation we are instructed not to rely on traditions, especially traditions as to truth. Perhaps this is a subject for real meditation. It is quite natural to revere some customs and traditions.

When does tradition begin to retard development? Can we say that it is when it closes our minds and susceptibilities to a recognition of that which is true, to those things which tend towards advancement, to those values which are real and lasting whether it be in regard to our own personal experiences or to the wider spheres of human endeavor?

Some changes recorded in the pages of history were certainly good. For instance the sail boat was a great improvement over the

ancient car-propelled galleys. The modern steam or oil driven liner is surely better than the sail boat. And yet when we view land transportation we find heavy, inefficient trains being used and great resistance being offered to the new, speedy "zephyr" type trains.

It is a traditional fact that in medicine any innovation is viewed askance. This is well in so far as it forces careful experimentation before wide application is attempted. But it is also a detriment in that it stifles rather than stimulates independent lines of advancement.

Many a worthy undertaking has failed because the resistance was too great. The pages of science are strewn with example after example of the opposition to progress. Galileo's experience is the classic instance, and there are many others.

BUT IS IT not a rather encouraging fact that although traditional attitudes have customarily opposed the facts and accomplishments of science, yet in this day such reactionary or static attitudes sooner or later break down? They cannot stand the pressure of revealed truth. Witness the many revolutionary inventions in the last hundred years. Once the allegiance to tradition in regard to material things has been weakened there is usually an acceleration in the enthusiasm with which the new is taken into life's experiences. Take the automobile for example. From an object of derision it has become a necessity, a thing which is given up *last* in adversity, a thing for the possession of which financial futures are mortgaged.

Why then are we so loathe to re-

cognize revealed truth in other spheres of life,—in economics, in polities, in social reform and in religious thought? Is it because the immediate benefits are not so clearly revealed? Is it because these advantages may seem remote or intangible? What is more intangible than the great imponderables—time, the ether and the law of gravity? And yet our experiences with these are continuous. We cannot escape them. They are operative necessities in the universe as it is organized. Little as we know about them, we use them all. The mere fact that a thing is intangible does not exclude its utility, its benefits or its influences. Certainly the bounties of God as revealed for this age are no more intangible than these.

Humanity, and youth especially, lightly sweeps aside many traditions, some minor and some major. A change in the amount of clothing worn may have very beneficial results but disregard for law and order gives grave concern. Blind acceptance of past practices, customs and institutions and a dogmatic attempt to carry the old over into the new is not conducive to intellectual or spiritual advancement. On the other hand a mad rush into unproven principles of action is no less unwise. A recognition and appreciation of that which is true in every realm of activity is requisite to balance.

IS IT NOT inconsistent to rely on traditional attitudes with reference to the deeper realities of life, while at the same time embracing with enthusiasm all that is new in material experiences? How then can

this inconsistency arising out of traditional inertia be removed in so far as it retards development of the individual and civilization?

The first step would seem to be to test any given tradition, to weigh it, to analyze it thoroughly. If it is not in accord with the latest revelation of truth—cast it aside. But before large numbers of people can be induced to unburden themselves of handicapping traditions they must be brought to a realization of true significances and values. This means that they must strive to understand the fundamental principles of real life as successfully as they have striven to understand the automobile. People soon learned that an automobile was useless unless one knew how to operate it. And to operate it intelligently a certain amount of knowledge regarding it was essential. This knowledge was not attained without the desire to attain it and the expending of some effort in learning. The art of steering soon becomes almost a “reflex action”—certainly it becomes more or less involuntary; but this is through practice and experience. Traditional experience was not relied upon,—there was none.

But before we undertake to educate ourselves in regard to any new thing, we must be convinced of its benefits. No one in America today would tolerate for a moment being forced to use a horse-drawn conveyance. It would be considered a grave limitation of liberty to be so restricted. Certainly human mobility would suffer by reversion to such methods.

THE CONCLUSION seems evident that humanity will free itself from the detriments of tradition, through

self education,—the will to change,—only after achieving a realization of the advantages to accrue.

This realization comes with knowledge of the realities, one of which is that we are living in eternity, and that this life is merely preparation for the future. When one is convinced that life here is but an instant of eternity he is likely to weigh values in a more nearly true perspective.

The revealed Word of God is the greatest bounty ever vouchsafed mankind. This is the dawn of a New Day,—a day of new and ever changing conditions. The time to acquire knowledge of how to make the most of it is in the early morning so that later in the day one may be proficient in the requirements thereof, and really be useful and happy before the sun sets. We are not concerned with yesterday but with tomorrow and the day after. We are not servants of tradition and do not want to be beholden to it. This is a day of advancement, not of static equilibrium or retardation.

And so, perhaps, we can attend some festivity on the village green re-enacting some event which has been thus re-enacted every year for the past one hundred, and enjoy it—but enjoy it for what it is. We can pay respect to great men of the past, to their wisdom, to their judgment, to their sincerity,—acting under conditions then existing,—but we need not be bound by the same conclusions now under utterly different conditions.

Underlying all considerations are certain unchangeable verities. But a verity is not a tradition. It is a fact. It is truth—Independent and unassailable. Tradition springs from human attitudes, and human

attitudes are influenced by many factors. Tradition has much to do with what certain people thought about a certain thing at some particular time and under specific conditions. It may have had benevolent influence and may still have, but as a pattern for intellectual and spiritual guidance it may be utterly at fault.

AND so to return to the question propounded "When does tradition have a deleterious effect?" a series of answers presents itself. When we find it restricting our line of action to some impractical procedure. When reliance upon it blinds our eyes to the revealed truth. When we find it forcing acceptance of some out-worn dogma, creed or admonition. When it beckons us to look backward rather than forward.

When it blinds our eyes to the progressive revelation of God.

The very fact that great Revelators have been sent from time to time to educate humanity, as humanity grew from infancy towards maturity, is proof (should it be required) that tradition is not to be relied upon, even in so fundamental a conception as religion. If tradition was to be unchanged there would have been no succession of Educators. God's bounty is continuously emanating in progressive guidance as humanity advances from age to age.

But to those who have seen the Light of the Revelation of Bahá'u'-lláh no proof is required. The aim is not to acquire a knowledge of traditions and be governed by them, but to acquire a knowledge of God and His Divine Plan for the day in which we live.



"Know then: that which is in the hands of people—that which they believe—is liable to error. For in proving or disproving a thing, if a proof is brought forward which is taken from the evidence of our senses, this method . . . is not perfect; if the proofs are intellectual the same is true; or if they are traditional such proofs also are not perfect. Therefore there is no standard in the hands of people upon which we can rely."

"But the bounty of the Holy Spirit gives the true method of comprehension which is infallible and indubitable. This is through the help of the Holy Spirit which comes to man, and this is the condition in which certainty can alone be attained."

—‘Abdu’l-Bahá.

INSPIRATION OF SCIENCE AND RELIGION DURING THE AGES

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"Religion must stand the analysis of reason. It must agree with scientific fact and proof so that science will sanction religion and religion fortify science. Both are indissolubly welded and joined in the reality."—*'Abdu'l-Bahá.*

THE science of old concerned itself with the heavens and its constellations. Today science penetrates the minute vitals of matter and life itself. Its boundaries have extended into the expanse of space as well as in all places between the great and the small. The conquest of matter and life continues with undiminished zeal as the days pass. Time, space, and energy are the vaults in which science now works. The key to the innermost recesses of this world is the mind of man.

Science's Method. Science deals with that which we know, or the "how" of this physical universe. It is human experience tested and set in order. Science represents an attitude of mind towards facts of matter and of life. "In fact science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected. It is the very foundation of all individual and national development. Without this basis of investigation, development is impossible. Therefore seek with diligent endeavor the knowledge and attainment of all that lies within the power of this wonderful bestowal." These are the words of '*'Abdu'l-Bahá*, the Exemplar of the *Bahá'i* life.

THE *BAHÁ'IS* are urged in the

teachings of their Divine Educator, *Bahá'u'lláh*, to seek Truth independently, unfettered by prejudice, and apply reason as a test to religion.

The tool for finding truth is the scientific method of attack, which may be divided into the following logical steps:

(1) Recognition of the problem, as illustrated by the quest of Dr. Geo. Carver* for a suitable product for the Negroes to raise. He developed from the oils, fats, starches of peanuts and sweet potatoes, seventy and eighty forms of saleable ingredients for the peanut and sweet potato respectively, thus providing means of independent income in the southland.

(2) Control of situation,—which requires women and men of capacity, intelligence and training or experience.

(3) Observation of all possible combinations and variables involved.

(4) Comparison of records thus secured, as Dr. Drummond and Harry Kirkpatrick compared the results of Chicago scientists in the speed of electrons in the atom. These men found results which check.

(5) Rejection of irrelevant—Truth here usually suffers a setback as illustrated by non-acceptance of

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inventions at the first, because the layman's vision or comprehension is limited. Science is becoming less dogmatic, as it finds in its quest for inner realities of matter that no finality of its parts or components is revealed.

(6) Synthesis of relevant facts and materials.

(7) Testing of postulates or theory thus formed with fresh cases.

Ptolemy (140-160 A. D.) founded astronomy on this basis.

Application of this procedure has resulted in drawing forth from the unknown realms known facts with increasing rapidity. As will be seen, the scientific mind is an investigating mind, alert to new facts or verification of old facts. Of the man of science 'Abdu'l-Bahá says:

"He is perceiving and endowed with vision, whereas he who is ignorant and neglectful of this development is blind. The investigating mind is attentive, alive; the mind callous and indifferent is deaf and dead. A scientific man is a true index and representative of humanity, for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions, and happenings. He studies the human body-politic, understands social problems and weaves the web and texture of civilization."

WHAT IS SCIENCE LOOKING FOR? Science today is searching for the fundamental unity amidst apparent diversity. Science is looking for the constant property of matter which is common to all forms living and organic, dead and inorganic. Experiments of Dr. J. C. Bose of India are most enlightening in this respect. He has found that metals, plants and animals all sink under fatigue and become vibrant with stimulants or impulses. Photographic films which are sensitized to light when exposed are actually under molecular strain and upon

aging become renewed or rested. Is not Einstein combining gravitation, heat, electricity, magnetism, in one equation of energy? The least common multiple of all matter appears to be that energy is tension in the ether.

The great truth which has been proved as workable was inspired by ancient Brahmanic teaching and may be here quoted: "They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else."

It is this conscious urging to know that truth which has led men in their quest for the great Causér of causes.

THE SPHERE OF RELIGION. It is the purpose of religion to furnish the basis for action in life. That the action be correct involves both knowledge of action and spiritual urge to serve. Science serves the material, religion the spiritual. Eddington says:

"In comparing things spiritual and temporal, let us not forget this: mind is the first and most direct thing in our experience; all is remote reference. Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the method of physics, supplies just that interpretation of the symbols which science is admittedly unable to give."

Truth or reality is a matter of mind as well as of heart. Science brings to bear all facts without that spiritual substance so enduring in the race. Thus the results of science are lost in the main with the fall of temporal dynasties. We may question whether science in some respects has attained to the whole truth because Truth is one, does not admit of division, and endures.

Where must we seek truth? Some

say in everything. Yet can we know four hundred and sixty-nine sciences, evolution, all the literature, culture, and languages of the nations? Our purpose is more than to spend our days in acquiring knowledge for its own sake. It is by application of this knowledge in daily life that we are perfected and progress. It is service-motive which characterizes religion. Truth must be one or it is limited, since it could have exceptions and limitations. Bahá'u'lláh has said, "Knowledge is one point. The ignorant have multiplied it." What we need today is more simplicity, less complexity of reasoning.

What race has survived in modern times without science? Yet what race has in our times permanently gained by permitting science, as applied to life's usefulness, unbridled rein? The profit-motive, which implies selfish interest, has given the greatest setback because of the enlightened selfishness which resulted in enrichment of a few at the expense of the mass. Correction of this unbalance or this source of social instability lies in religion with its teaching of moral consciousness of the individual. It is the individual's responsibility to regiment his moral and mental endowments for the welfare of the race, if the race is to survive. The joint interplay of science and religion, science's stabilizing force, produces true progress through material and social evolution for the benefit of civilization. When religion loses cadence with science through institutionalization or crystallization, then science gets beyond its normal sphere and becomes dangerous to society.

'Abdu'l-Bahá in His writings concerning science and religion likened life to a bird in flight supported by the two wings: one wing science, the other religion. To fly with the wing of science alone causes the bird to sink into the bog of materialism with consequent loss of all ideals of peace, justice, and unity in diversity. This state is likened to War with all of its destructive proclivities. Then if the bird tries ascent with the wing of religion alone superstition and fanaticism is its course of flight. The combined effect of both wings furnishes the balanced flight, enabling the race to soar to realms beyond the limited vision of the mind alone.

Dr. Millikan says in "Science":

"The purpose of science is to develop without prejudice or preconception of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary to life, the progress and the happiness of the human race."

"It is a sublime conception of God which is furnished by science and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode of man and in the age-long inbreathing of life into its constituents, matter culminating in man with his spiritual nature and all his God-like powers."

THE PROPHETS and founders of religion have built enduring civilizations and they have a basic truth of value to man's ultimate welfare, each one revealing what is within capacity of time. Hence from each the truth should be obtainable and final. Witness the civilizations of Moses, Christ, Buddha, Zoroaster, Muhammad, and now that of Bahá'u'lláh, with their power to establish new horizons and modes of living.

*As quoted in "Creation by Evolution." Compilation by Frances Mason, 1928.

The power released by these men of God exhibits its tangible effect upon the works of men, who have been inspired by the Prophet's teachings. Expression of the effect of this power may be seen in new and unique developments. Witness the creation of houses of worship in all lands as an example. The latest contribution to the consolation of harassed humanity may be found in Wilmette, Illinois, where the Bahá'í Temple of Light stands a beacon on the horizon of a New Day to enlighten the spiritual life of humanity. This power of which we speak has been the support of a handful of believers in Bahá'u'lláh who have erected, during most trying times, an architectural symbol of a new faith in the prophets. Burton Holmes, the world traveler, has called it the eighth wonder of the world.

All prophets therefore must have that one truth and the latest Prophet should be able to cope with all problems of His dispensation. Obviously, truth is obtained more directly and effectively by acquaintance with the last Prophet.

PARALLELISMS OF SCIENCE AND RELIGION. Phenomena which repeat themselves in known manner and frequency usually indicate the operation of some law to the scientific mind. To this the religiously minded would subscribe so that an analogous condition can be sought in religion. By reason of science's contact with the material universe research is more greatly facilitated.

The religious experience is just as real if the heart is attuned. But the search finds one in labyrinths of imponderables, which should be reducible to qualitative and quantitative values for life, one considers that "religion is an attitude towards divinity expressed in life."¹

An interesting analogy between scientific and religious truth is here cited:²

PHASE CHANGE.—Illustrated by change of state, such as liquid to vapor upon application of heat; composition and decomposition; seasons of the year.

PROPHETIC DISPENSATIONS. Prof. Joseph Le Conte advanced the theory³ that at the beginning of accelerated development a great personage emerges just as in water when boiling, a new state appears, or in metals there are states of decalescence and recalcescence. The Renaissance was contemporary with Muhammad. The Fall of the Roman Empire was contemporary with Christ.

The Prophet brings new consciousness with which to build for progress in cyclic development. Yet He abrogates useless spiritual regulations and renews essential tenets of religious experience. May be likened to the power of the sun in supplying life. Yet when most important life elements have served their purpose, the sun decomposes that material form.

CONCLUSIONS. In Science's method, Religion assists, so that the man of science combines the elements of both branches of human activity.

Religion is the basis of truly enlightened action. Truth is one and admits of no division. Truth is obtainable as it is applied to harmonize and contribute to progress through service as exemplified by the prophets, and as demonstrated in their civilizations.

¹From 'Abdu'l-Bahá's Teachings.

²In "Evolution and Its Effect on Religion."

³Several analogies were given by the author but they had to be omitted in the interest of brevity.

MARIE CURIE---A EULOGY

CORALIE FRANKLIN Cook

"The spiritual life is symbolized by simplicity and contemplation combined with usefulness and well guided activity."—'Abdu'l-Bahá.

"Can any greater blessing be imagined by man than the consciousness that, by Divine Assistance, the means of comfort, peace and prosperity of the human race are in his hands?"—Bahá'u'lláh.

ASILENCE is over all of Woman's World today for news has been flashed wherever news travels to say that a great woman has crossed God's "threshold" and passed "from labor to reward." Wherever women toil or live in ease; wherever they study and plan or exist aimlessly and unthinkingly; in palace or cot; in crowded and congested cities or far from haunts of men in desert or mountain fastnesses—the name of Mme. Curie is known, and to many thousands of women and men her singleness of purpose, her unselfish, tireless scientific pursuits have brought alleviation of misery and suffering.

It would seem that the life of this devoted woman has been a special gift of God to womankind. The things she embodied, taught, exemplified, are priceless treasures to women, to *all* women, struggling up through the centuries to rightful place in the world of humanity.

Marie Skolodowska was born in Warsaw, Poland about sixty-seven years ago. Not without background was she ushered on to the stage of life for her father was a professor and she probably grew up in an intellectual atmosphere. When

she was about twenty-five years of age, her ambition took her to Paris where she met and later married Dr. Curie.

HERE was indeed a union of kindred spirits. Together these two gifted people simply and unreservedly gave themselves to scientific study and research. Their experiences and achievements cause one to wonder how the idea ever found place in the minds of men that between religion and science there is fixed opposition. Rather it would seem that science is God's own handmaiden, and that in the laboratory where the Curies worked God's own vision presided over the crucible. That "His hand led them and His right hand guided them." However that may be, who does not recall the excitement, the wonder, the applause that followed the announcement made by the Curies in the last days of the Nineteenth Century that they had succeeded in extracting and confining radium? Radium, that priceless substance taken from the mineral pitchblende was to be given to the world and was to meet and stay the advance of the dreaded and hitherto unconquerable disease, cancer!

It is worthy of note that first, last and always Mme. Curie shared equally with M. Curie the honor of this priceless discovery. Never once was her full share in this notable service to mankind questioned. Indeed, one may recall that in num-

erous printed reports concerning the two, the man seemed to give to the woman more credit than he took to himself for their invaluable service.

Without the least bit of ostentation the Curies carried on, and men of science everywhere turned eagerly to radium in behalf of the countless sufferers from cancer who appealed to them. The gratifying results are now a part of medical history.

SHALL we put it down as one of the mysteries that M. Curie did not live long to enjoy his triumph, and that his tragic death due to an automobile accident separated him from his work and from the noble woman to whom he had been coworker and comrade? How would she bear the test? Could she even live without him? At best a frail little body, modest and retiring, surely no word of blame would have been uttered had she abandoned her tasks. And now indeed the strong spiritual forces by which she had been guided manifested themselves in amazing fortitude and courage. In a little while Mme. Curie resumed her research into the mysteries of her own precious discovery.

At the Curie Radium Institute in Paris she devoted her entire time to the work which she and her husband had so long followed.

It has been written:

"Forever from the Hand that takes
Our blessings from us, others fall."

This law of compensation apparently has operated in Mme. Curie's affairs, for as assistant to, and coworker with her, came her daughter, Mme. Irene Curie Jolliot. Endowed

with the same enthusiasm and scholarship that had characterized her distinguished parents, the daughter continued with her mother the labors of the husband and father, perhaps often doing the things he had planned to do. Once more it seems significant that it is a daughter who has taken up this beneficent service to humanity.

The lives of the Curies have been truly altruistic, evidenced not only by personal service but in the humble and unegoistic way they accepted every honor or turned into the work of the laboratory every gift awarded them.

Generations to come of American women will cherish in their hearts the glad memory of the visit made by Mme. Curie to this country and her acceptance of the gram of radium which at a cost of one hundred thousand dollars they presented the distinguished guest as a token of gratitude for her service to the world. It has been interesting to learn that that particular bit of the precious substance has been kept intact although constantly used in the Paris Laboratory or at times rented out to others and the income used to further the interests of the Curie Institute.

That Mme. Curie had no desire for publicity, that the social life which would have opened its doors to her in all the great cities of the world made no appeal to her, is self-evident. No mere ambition for knowledge stimulated her efforts. A passion for service, a zeal to help suffering humanity, were seemingly the spiritual gifts that held her to her task. Here was a life "Hidden with God, in sympathy with man." And, oh, what a radiant life it was,

—a sacrifice to the experiments of which she knew the danger but which she persisted in making almost to the time of her death!

All the world is better not only physically but spiritually because of the life of Mme. Curie. “The one nearest the threshold of God,” writes ‘Abdu’l-Bahá, “is he who serves all . . . who forgets himself

utterly, turning to God alone, and for the sake of God serves all mankind.” So near God’s threshold did Mme. Curie’s service to all mankind bring her that only a step must have carried her over. What joy to the two daughters who survive her and to her world-wide sisterhood to think of her as finding greater service still in the “many mansions!”



T H E T W O R E A L I T I E S

THE body does not conduct the processes of intellection or thought radiation. It is only the medium of the grossest sensations. This human body is purely animal in type, and like the animal, is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly incapable of the processes of reason. The animal perceives according to its animal senses. It comprehends not beyond its sense perceptions. . . . But we know that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable, not alone the sensible. All the inventions are its products, for all these have been the mysteries of nature. . . . All the sciences which we now utilize are the products of that wondrous reality. But the animal is deprived of its operations. The arts we now enjoy are the expressions of this marvelous reality. The animal is bereft of them because these conscious realities are peculiar to the human spirit.

“These evidences prove that man is possessed of two realities: a reality connected with the senses and which is shared in common with the animal, and another reality which is conscious and ideal in character. This latter is the collective reality and the discoverer of mysteries. That which discovers the realities of things undoubtedly is not of the elemental substances. It is distinct from them, for mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to sense perceptions, but the collective reality in man, not being so subject, is the discoverer of things. Therefore it is real, eternal, and does not have to undergo change and transformation.”

—‘Abdu’l-Bahá.

SCIENCE.....

"The highest praise is due to men who devote their energies to science." —*Abdu'l-Bahá*.



HE virtues of humanity are many but science is the most noble of them all. The distinction which man enjoys above and beyond the station of the animal is due to this paramount virtue. It is a bestowal of God; it is not material, it is divine. Science is an effulgence of the Sun of Reality, the power of investigating and discovering the verities of the universe, the means by which man finds a pathway to God. All the powers and attributes of man are human and hereditary in origin, outcomes of nature's processes, except the intellect, which is supernatural. Through intellectual and intelligent inquiry science is the discoverer of all things."

ALL blessings are divine in origin but none can be compared with this power of intellectual investigation and research which is an eternal gift producing fruits of unending delight. . . . Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. . . . Briefly: it is an eternal blessing and divine bestowal, the supreme gift of God to man."

SCIENCE ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending—the king himself may be dethroned; but the sovereignty of science is everlasting and without end. . . . Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist through his beneficent achievements invades the regions of ignorance conquering the realm of minds and hearts. Therefore his conquests are everlasting."

FURTHERMORE, religion must conform to reason and be in accord with the conclusions of science. For religion, reason and science are realities; therefore these three being realities must conform and be reconciled. A question or principle which is religious in its nature must be sanctioned by science. Science must declare it to be valid and reason must confirm it in order that it may inspire confidence. If religious teaching however be at variance with science and reason it is unquestionably superstition. The Lord of mankind has bestowed upon us the faculty of reason whereby we may discern the realities of things. How then can man rightfully accept any proposition which is not in conformity with the processes of reason and the principles of science? Assuredly such a course cannot inspire man with confidence and real belief."

—*Abdu'l-Bahá*.

LESSONS FROM THE BAHÁ'I TEMPLE

RUTH J. MOFFETT

"This is a Bahá'i Temple, a Temple of Light, a supreme House of Worship, a place of spiritual gathering and the manifestation of Divine mysteries.... The Bahá'i Temple of Chicago is of greatest importance. Its importance cannot be confined within any measure or limit, because it is the first Divine Institution in this vast continent. From this Temple hundreds and thousands of others will be born in the future. Its construction is the most important of all things. This is the spiritual foundation. For that reason it is the most important of all foundations. From that spiritual foundation will come forth a new manner of advancement and progress in the world of humanity."

—'Abdu'l-Bahá.

IT is interesting to note the effect of the twentieth century design of the Bahá'i Temple upon those who have devoted a careful study to its harmonious outlines. Since the foundation was started, multitudes have come to gaze first with curiosity and then with admiration. Many of these were the World's Fair guests of last year who had seen the small model in the Hall of Religions. Artists, musicians, architects, engineers, teachers, students, poets have all been enthralled by *that something* which seems to attract them again and again. "That Something" elicits understanding comments. For example an editor said, "I begin to understand now how the continuity of mankind entirely depends upon that which this building symbolizes—Unity."

An economist after studying the structure from nearly every angle without comment finally said—"The beauty and grandeur of this Temple inspires all who see it to contemplate the more vital aspects of the simple, eternal truths that in the past have been forgotten."

A clergyman teaching in a southern college remarked that, "The Bahá'i Temple is undoubtedly a new channel releasing spiritual powers for social regeneration. It fills a

different function from that assumed by the sectarian church and has already become a vital center of united worship for all classes and races. One of the greatest needs of today."

We recall again these impelling words of 'Abdu'l-Bahá in which He calls the world from separateness and exclusion to unity, amity and inclusiveness.

"In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with contrary enemies. Praise be to God that in this wonderful cycle the laws of God are not confined within any limitations, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show forth friendship, unity and kindness to all the people of the world."

THE HEAD of an Art School in Chicago, one day took her class to the Temple and on the way said to them, "Inspiring, stupendous, sublime is the picture of the Bahá'i House of Worship as it towers into view, framed by the long avenue of branching trees. This great masterpiece of architecture is unique in that it represents in its plastic form the teachings of the New Revelation for the New Day. It is the concrete expression of a spiritual conception. Never before in the history of architecture has spiritual

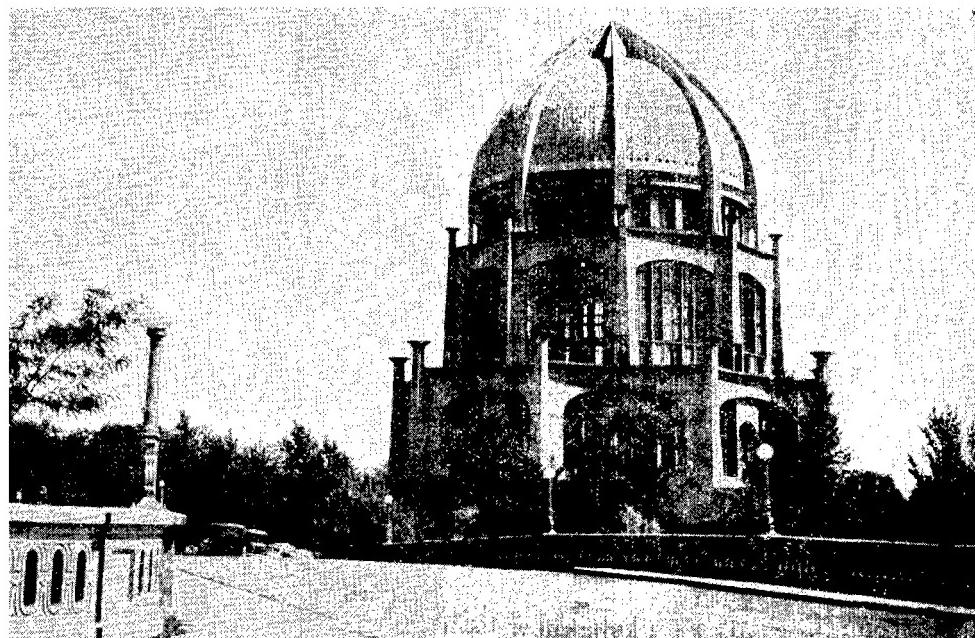


Photo by George D. Miller.

idealism been woven with such exquisite art and skill into a concrete symmetry of beauty, aspiration and reverence."

Before the illumined model of the Temple, an architect from England stood speechless one Sunday morning. The waves of thought, emotion and inspiration surged over his sensitive and responsive soul. After a time he exclaimed, "What a conception! It does not seem to come from this earth!"

A student from the University of Chicago asked a teacher standing near the model, "What is the interpretation of the words that are so familiar in the language of the religions of the past, such as religion, godliness, theology, morality, faith?" "In the words of 'Abdu'l-Bahá," said the teacher, "Religion means those necessary bonds which unify the world of humanity.'" And she continued, "Godliness

means godlikeness, or the possession of those qualities that are developed by following as closely as possible the steps of the Manifestation of God. Theology is the science of the study of man's formulated doctrines about Religion. Morality is a code of conduct changing from age to age as man's understanding of God unfolds. Faith, about which you asked, is the trust that the soul exercises toward God and which expresses itself in tranquility of mind and heart, even in the midst of difficulties."

"My main question is this," said the student, "How does the Bahá'i Revelation interpret these ideas differently from the religions of the past?" The teacher replied, "In the Bahá'i Revelation it is emphasized that the greatest essential is not what one believes, not where nor when he worships but how that worship and those ideals are express-

ed in the social life of the community for the good of all. The greatest essential is a perfecting and harmonizing growth in our collective activities; otherwise our Faith will descend gradually to a philosophy of life, like the religions of the past instead of maintaining its unique position, as a compelling way of living."

A BAHÁ'I FRIEND after taking a group of clubwomen through the uncompleted structure reported that one of the officers of the club asked if the Bahá'ís believed in life after death. To this the Bahá'i friend replied, "Bahá'ulláh teaches us that life in the flesh is but the embryonic stage of our existence and that escape from the body is like a new birth in a new world, through which the human spirit enters into a fuller, freer, richer life." "But where are heaven and hell?", asked another club woman. "Nowhere!" replied the Bahá'i. "They are timeless and placeless conditions of spiritual life. Hell is spiritual death. You may be in heaven or hell just now in this body. The joys of heaven are spiritual joys and the pains of hell consist in the deprivation of those joys." One club-woman then remarked, "It seems like heaven in this Temple now."

Another woman then asked, "Why do you consider Bahá'u'lláh to be unprecedented among the prophets?" "Because" the Bahá'i replied, "the conditions of the world at the time of His coming were unprecedented. Because He appeared in the darkest hour of a dark age when it seemed as though no light had ever come to show man the way. Because art, science, reli-

gion, civilization had become ripe for the greater teaching of unity to the world. Because mankind had for countless ages evolved from the stage of infancy to relative maturity when he could erase the barriers separating peoples and be ready to establish the bonds of World Unity. Since the power of Bahá'u'lláh was released all barriers are being broken away with astonishing rapidity and we see the foundation of a great new civilization, a New World Order already established!"

ONE DAY a sight seeing bus stopped at the Temple. The guests wished to view the massive and inspiring dome from the interior. A gentleman turned to a Bahá'i friend and said, "What a scientific achievement! You say that science and religion must agree. What in science could possibly agree with religion?" The Bahá'i replied. "They agree on fundamental truth. The great Prophets of religion and science have always been in agreement on truth and both have been persecuted and crucified for their advanced ideas, as were Galileo, Bruno, Galvani and a host of other great scientists. You remember that Boole, the great mathematician, said," Geometric induction is essentially a process of prayer—an appeal from the finite mind to the Infinite for light on finite concerns". The scientist owes a debt of gratitude to the Prophets and saints who have helped them breakdown superstition and outworn dogmas. In the teachings of Bahá'u'lláh there is a strong emphasis on science and reason that satisfies both the heart and the mind and in which religion and science are one."

A teacher then asked, "Can you give one proof by which we can recognize that Bahá'u'lláh is the Manifestation you claim?" "The Bahá'i friend replied, "Yes, many proofs, and one most convincing proof is that since the advent of Bahá'u'lláh, the Glory of God, the world has been changing faster than it ever did before, and this marvelous progress has taken place since His Proclamation of underlying principles. The most inspiring changes are taking place along the lines laid down by Bahá'u'lláh. Reason tells us that One who so clearly anticipated and so powerfully advocated these world changes

must have been a factor of importance in bringing them about, whether those directly responsible for the changes ever heard of His existence or not. We can today in the rapidly moving world events see the regeneration of mankind and the creation of a 'New Heaven and a New Earth', and perhaps we can understand something of the meaning of the words of Abdu'l-Bahá when in speaking of this *symbol of spiritual unity—the Bahá'i House of Worship*, He said that "*from this spiritual foundation will come forth a new manner of advancement and progress in the world of humanity.*"



"I deeply appreciate the continued and self-sacrificing endeavor of the American believers in the face of the grave financial and economic depression into which their country and the whole world is now plunged. That the Temple edifice should arise under such circumstances, that its elaborate and exquisite ornamentation should be carried out, through the efforts of a mere handful of Bahá'i followers despite the gloom, the uncertainty and the dangers which surround them, is but another evidence of the mysterious all-compelling power of Bahá'u'lláh whose blessings will be bountifully vouchsafed to all who arise to carry out His purpose. . . . The American believers have made a splendid beginning. Let them bring to a speedy and successful termination a task which they have so nobly initiated and which they alone are destined to accomplish."

—Shoghi Effendi.

THE CELESTIAL PRISONER

DORIS MCKAY

The following story of supreme spiritual importance is based on "Nabil's Narrative," a history of the early days of the Bahá'i Cause, translated by Shoghi Effendi, and published under the title, "The Dawn-Breakers."

THE star-pricked curtain of night still hung over the wilderness of northern Persia as Ali Khán, chief officer of the frontier fortress of Máh-Ku, rode his horse in the direction of home. There was no sound save the thud of hoofs upon the sand and Ali Khán was wrapt in abstraction as in a long, dark, cape. Among the sensibilities of this stern, strong man, part Kurd, part Persian, a conflict was raging; all the forces of the man—his Kurdish harshness, his almost fanatical sense of duty and responsibility, his uncompromising nature were arrayed against a disintegrating power—an attitude toward a captive received into his keeping at the hands of the Persian state.

AMAZED AT himself, he seemed to be fighting the very breezes of spring as they blew across his wintry heart at the thought of that prisoner. A siyyid of the Shi'ah sect of Islám, known as the Báb or Gate of a new Revelation, had been sent there by the minister Háji Mirzá Áqási who feared His influence on the Sháh. Here, in a fortress topping the last northern wedge of Persian soil, stubbornly braced against the pressure of two hostile countries, Turkey and Russia, it was thought that He would be inaccessible to His followers. It was a feat challenging human endurance to reach this highspot in the robber Kurd country.

The journey accomplished, its end lay in two unyielding barriers, one the gate of the city of Máh-Ku, the other the locked door of the fortified castle on the mountain. Nature and man had combined in attempting to effect the complete obscurity of a prisoner whose qualities were grace of person, modesty, spirituality, rather than aggressiveness. But—Ali Khán had tried and all his efforts had been like an attempt to hide the sun itself. On the dawn of the first day a voice had lifted from the window of the prisoner's chamber and had poured like a golden river of sound into the valley below. The Kurds who lived at the base of the mountain in the town of Máh-Ku had at the first syllables of the Báb's voice turned their faces toward the castle. In their fierce Sunni hearts there was a hatred of the Shi'ah sect; in the belts of every one of them were knives and pistols, tools of the trade of bandits. Unkempt and wild, clad in crude colors and barbaric jewelry, weather-beaten, savage, the Kurds of that village had been inundated by the torrent of that heavenly voice. It wreathed in spirals up the snowclad sides of the mountain, it penetrated like mist into the crevices of the rude huts, it broke the wills of the listeners. Straight up the sides of the mountain they climbed for a glimpse of His face. Eagerly they shouted to Him. He answered. Since then every morning the same thing had

happened. Ali Khán, cryptic, forbidding, resolved upon the letter of his duty, was powerless now to influence them. Ali Khán must not yield to the intoxication of a personality, must stand firm.

ALI KHÁN's musings on his problem continued until against the lightening sky he could see the distant, grey outline of the city walls with the formidable mountain overtopping them. The *masjid** outside the gates where the pilgrims lodged was dark. The Araxes River slipped along in the half light reflecting the last gleam of the morning star before it faded. Then all the dark curtain was rolled up with the suddenness of dawn in Persia and the river turned silver beneath a tent of cerulean blue with lifting purple bars. Across the bridge and Ali Khán would be at the gate. But he reined his horse to a standstill for here beside the river and quite alone stood his prisoner. Like a vision He seemed with His hands raised to heaven in a transport of adoration, the delicate oval of His countenance upturned, the eyes seeming to pierce the veils that intervene between man and the mystery of the divine Reality, His voice calling fervently upon the Name of God. The Báb stood and prayed and seemed to be the dawn's very embodiment—dawn of a new prophetic Day, essence of blue light and silver waves, sense of a dark curtain lifting, of Light returning and the whir of rising wings from the nests of the nightingales.

ARMING HIMSELF against the thrilling beauty of this scene, the warden felt his authority outraged.

A prisoner out of bounds? He descended from his horse and strode toward the Báb, a stern rebuke upon his lips. But the words were never uttered for as he paused a moment for the prayer to be finished a great fear seized him and he recoiled from the thought of intruding himself upon this holy person. *He dared not speak.* He sprang to his horse to demand explanation from the guards, found the outer gates locked, opened them with his great iron key, clattered through the streets of the city and up the steep path to the four-towered gate of the fortress. This too was securely locked. No one had passed that way that morning!

We find our warden, shaken and trembling, expostulating with the surprised and innocent guards. Siyyid Husayn, companion of the captive prophet met him at the antechamber and was astonished at the courtesy with which that most arrogant and domineering of keepers returned his salute. He seemed completely unnerved and he accompanied Siyyid Husayn to the Báb's chamber on quaking limbs. Yes, the Báb was there! In that angelic projection of His form outside the city gate He had worked no greater miracle upon His opposer than that which Paul had experienced two thousand years ago. The Báb arose from His seat and welcomed him and Ali Khán flung himself at His feet. With awed reverence he repeated the story of the appearance at the river-side, saying "I adjure You, by the Prophet of God, Your illustrious Ancestor, to dissipate my doubts, for their weight has well-nigh crushed my heart. . . . I am ut-

*Mosque.

terly confounded. I know not whether my reason has deserted me." "What you have witnessed is true and undeniable" returned the Báb. "You belittled this Revelation and have contemptuously disdained its Author. God, the all-merciful, not desiring to afflict you with His punishment, has willed to reveal to your eyes the Truth. By His Divine interposition, He has instilled into your heart *the love of His chosen One*, and caused you to recognize the unconquerable power of His Faith."

IN THE MASJID Shaykh Hasan-i-Zunuzi, a trusted intimate of the Báb, had been waiting with the other pilgrims for days to be admitted to the castle but the privilege had been denied. Now *the love of His chosen One* did indeed take full possession of the heart of Ali Khán and he longed to make immediate amends for his obstinate resistance. He said, "A poor man, a *shaykh* is yearning to attain Your Presence. He lives in a masjid outside the gate of Máh-Ku. I pray You that I myself be allowed to bring him to this place that he may meet You. By this act I hope that my evil deeds may be forgiven, that I may be enabled to wash away the stains of my cruel behavior toward your friends."

Love seeks to express itself through service and Ali Khán was privileged in the months that followed to render assistance to the struggling Cause of the Báb. The opening of the door of his heart was a signal for the opening of the gates of the castle to all those pilgrims who had come across the plains and mountains to obtain the instructions and inspiration of the Báb. The pilgrims departed to scatter themselves over Persia with the Great Message. So the leadership of the Báb was not lost in that critical phase of the development of the Faith.

Nine months the gentle spirit of the Promised One held sway in the rocky fortress; for nine months the magic of His voice swept down into the valley; for nine months Ali Khán paid his respects to the prisoner with gifts of choice fruits and entertained His guests with unstinted liberality. And during that time the Báb wrote the fiery verses of His great Book, the Bayán (Revelation). Then followed removal by the determined minister of state (who had never beheld His Beauty!) to Chihriq, the Grievous Mountain, where still another stern jailor and barbarous countryside were to succumb to the irresistible charm of the Celestial Prisoner.

"*The Báb said, 'O My Glorious Lord! I sacrifice Myself entirely to Thee. My only desire is to be martyred for Thy love. Thou dost suffice Me!' The Báb's desire was to be realized for the glorious crown of martyrdom was placed upon His head. The gems light the whole world.'*"

—'Abdu'l-Bahá.

S P E E C H

"*My mouth shall speak the praise of the Lord.*"—*Psalm 145:21.*

"Speech is one of the most valuable of human privileges, one of the closest bonds of union and communication between men. It is provided by God in order that man may clothe the truth in such expression as another may understand. It is both a vehicle of thought and a stimulator of thinking, intended for both use and pleasure. Man is given the power of speech, and not the animals, because its chief mission is to the welfare and development of the soul; therefore it ought to be *accurate and pure*, and used to convey thoughts that are worth expression. Within external speech lies the thought expressed and the *purpose* that prompted the thought, therefore it can convey both ideas and feeling."

—DR. PAUL SPERRY,
Church of the New Jerusalem.

Evil . . . Speech

"The treasury of man is his speech."

"No one of all the people of the world should suffer harm from your hands or tongues."

"The tongue is for honorable mention; pollute it not with evil speech."

"Defile not the tongue with execrating any one."

"For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul."—*Baba'u'llah.*

"The *worst* human quality and the *most great sin* is backbiting, more especially when it emanates from the tongues of the believers of God."

"God who sees all hearts knows how far our lives are the fulfillment of our words."—*'Abdu'l-Baha.*

SONGS OF THE SPIRIT

SILVIA MARGOLIS

I

NEW SONGS TO SING

Too long have we borne with rancor
And woes of an ancient weaving!
Too long have we borne with conflict—
And what have they brought us but
grieving!

Behold! We have cleared our hearts
Of each bitter and withering thing:
We have seen a Light in the Darkness:
We have New Songs to sing!

II

WE CAN SEE AT LAST

Our eyes, that were blinded with groping
Are healed! We can see at last!
We can see all around every limit,
And Beyond our portionless past!

Never more shall we hate at a bidding,
Or slay at a warrior's command!
At last we can see that the earth
Is really one native land!

III

WE HAVE WINGS

We have Wings! We may fly, at last!
At last we may search and explore!
We may soar, at will, like the angels,
We shall chafe in confinement no more!

Past the fogs and the mists of tradition
Our flight will be steady and smooth:
We have Wings of Faith and of Reason,
At last we shall search out the Truth!

IV

WE ARE FREE

We are free! We shall sing to the world,
We shall sing to the sad and the drear!
We have Truth and Beauty to give—
All the nations shall waken and hear!

We shall quicken the dead with our singing,
We shall free all the bound! We are
strong:
We shall sing of the Oneness of Mankind
And renew all the earth with our Song!

V

OF A NEW REVELATION

Away with all blind imitation!
Away with ancestral beliefs!
We have done with the strife they engendered,
We have done with humanity's griefs!

We sing of a new Revelation,
Of a Cycle untrammeled by rage!
We sing of Divine Civilization,
And Humanity's Coming of Age!

VI

LIKE THE FALCONS

We shall fly, neath the sky, like the falcons
And lift up our Voices with strength!
Far and near over Valleys and Mountains
We shall cry the Good Tidings at length!

We shall fly, neath the sky, like the falcons
And cry to the dwellers on earth:
“Lo! the ways of all freedom are opened,
And the gates to the ways of rebirth!”

CURRENT THOUGHT AND PROGRESS

"There will still be war until you stir and change men's souls.
War will never disappear from the face of the earth until religion swoops men up in a spiritual fervor of abhorrence of war."

—Rabbi D. do Sola Pool of New York

*At the Institute of Public Affairs,
University of Virginia.*

MEANWHILE, be they great or small, or last a long or a short time, a majority of so-called "great men" justify and illustrate Shakespeare's admirable description of man's passing self importance:

"But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep."—*Washington Herald.*

APPARENTLY German youth is being conditioned for war from the kindergarten up. The latest German schoolbooks, according to a correspondent of the London *Observer*, speak of battle as "the divine business of every German"; a prayer contained in a representative volume for children of eight and nine, ends by asking all to raise their hands in honor of "the day of just vengeance"; and a song, highly popular in the school, has the refrain, "Nation to Arms! Nation to Arms!" A sorry outlook, indeed, for those who believe that the only hope of eliminating future wars is by educating the rising generation to abhor the thought of battle.—*The Saturday Review of Literature.*

THE DEVELOPMENT of technics and machinery has, until today, helped the process of business competition rather than performed its natural

function: *to make the lives of men possible with less labor.*

What should have happened and what, I am sure, *will happen* is that the great gift of technic will be diverted from its service to competitive economics and will be turned to its rightful function. That function is: to free the energies of men from bread-and-butter activities so they may be released for richer spiritual activities.

Listen to me: The historians of the future will describe our era as a time of measles-and-mumps sickness in the record of humanity.

The child Man has grown too fast for his own welfare and has suffered a temporary obstructive sickness—Albert Einstein, *World Digest.*

"WORLD understanding and international co-operation are an empty dream unless built upon high ethical and religious principles."—Dr. Fred B. Smith in Baccalaureate sermon Stanstead College Canada, *Montreal Gazette.*

ALWAYS interested in youth movements and founder of many such, I was shocked to find no active interest in religion among the youth of Germany.

"Any youth movements are largely political. . . . The churches have generally dropped their youth organizations.

"Exclusive of the Jews, and in some parts of Germany the Roman Catholics, there is a falling away from evangelical fervor; so what we in America would best do is to pray hard for a rebirth of a pure religion there, unhampered by governmental creeds and dogmas."—Dr. W. H. Houghton, *New York World-Telegram*.

"THE PASSAGE of the equal nationality law giving women complete equality with men in nationality in the United States and the ratification of the equal nationality treaty are indeed notable victories.

"They are significant as an extension of the principles of democracy at a time when democratic government is under severe scrutiny and criticism. Furthermore, they are particularly significant in connection with the effort of women to achieve equality on a world wide scale."—Miss Alice Paul, Chairman International Relations Committee, National Woman's Party, *Washington Star*.

"EUROPE TODAY is on the point of fading out just as other great civilizations of the past faded out. Athens, Rome and Carthage depended upon their shipping for their wealth and power. When, this failed they died.

"Since history repeats itself, the big interrogation point today is, what area of the world will wear the mantle which Europe drops? After Athens came the great rivals, Rome and Carthage. The only question in my mind is, which will be Rome and which Carthage?"—Gen. Rafael de Nogales of Venezuela, *Washington News*.

THOSE kind-hearted, honest and sincere adherents to the preaching

of the Gospel must try to realize the fact that in the gigantic upheaval of the world's political, economic and social life, the church cannot escape "the mills of the gods" for already we note a decided change in the thinking mind of those who would seek a truer philosophy in the realm of religion. . . . But with the coming of this new age—which is one of knowledge—the expanding Christian consciousness finds the limitations of the theologian inadequate and restricted. It has passed the stage of "blind faith" ("seeing through a glass darkly") and wants "to know." It wants a new religious philosophy that will bring man to a truer knowledge of and closer relationship with God by a study of His laws and workings, in a Religio-Scientific Theology.—C. M. W., *Montreal Daily Star*.

THE TRUTH revealed in all the existing religions are one and the same, but in every cycle they have been explained in proportion to the understanding and the perspicacity of the people of the day. The more we grow, the more we require new garments to fit us.

Bahá'u'lláh the Manifestation of Heavenly Love, says to us: (mankind)—"All of you are the fruit of one tree and the leaves of one branch."—"You are created by one Creator,—living on one planet. One sun shines upon you." Why should we dispute? Let us try our best to bury the hatchet by avoiding our selfish feelings unnecessary doubts and fruitless suspicions of each other by following the advice of Bahá'u'lláh—acting in co-operation, love and unity, then the Heavenly Hosts will help us in our undertakings.—M. H. Touty, *North China Daily News*.

THE BAHÁ'Í MAGAZINE

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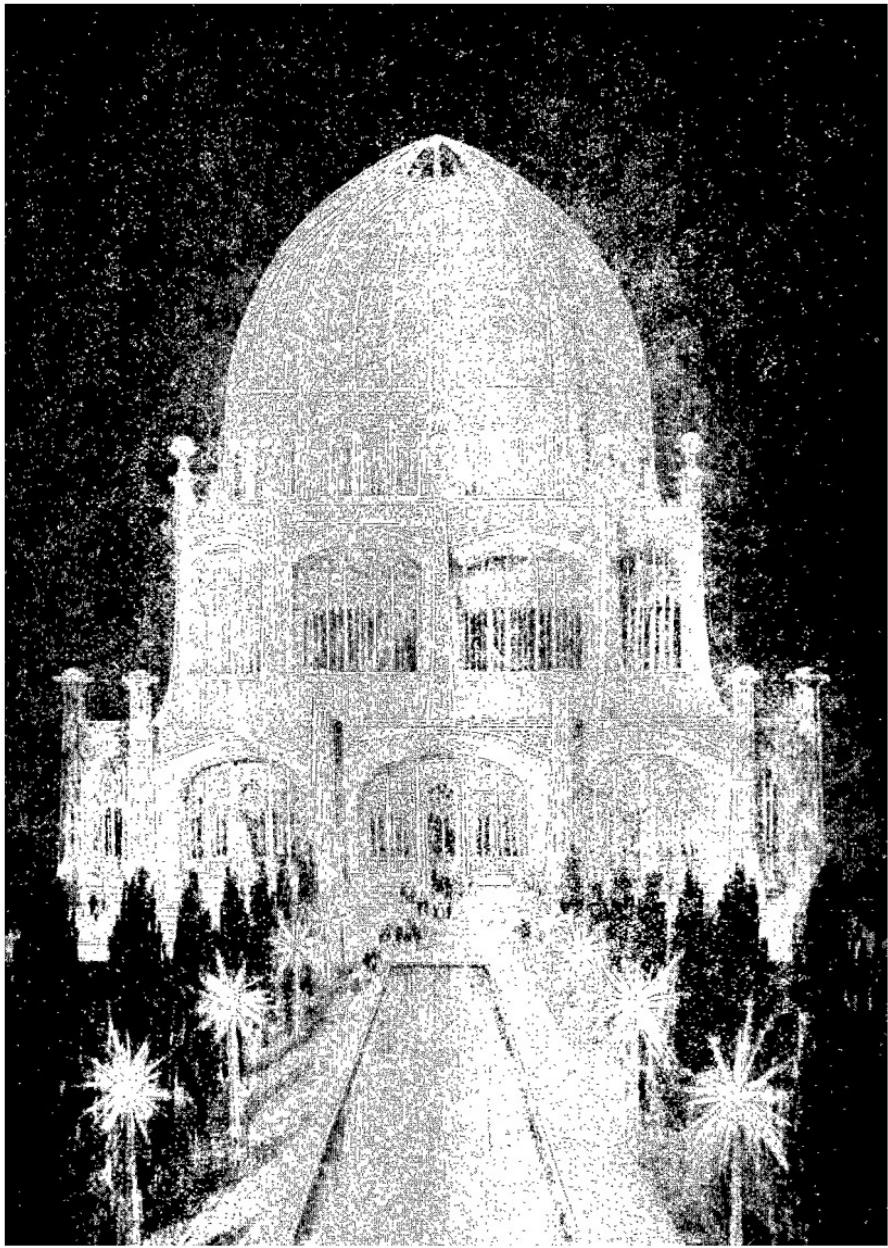
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*The Bahá'i House of Worship, Wilmette near Chicago, Illinois
(See page 188)*

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"The Word of God is the storehouse of all good, all power and all wisdom. The illiterate fishermen and savage Arabs through it were enabled to solve such problems as were puzzles to eminent sages from the beginning of time. It awakens within us that brilliant intuition which makes us independent of all tuition, and endows us with an all-embracing power of spiritual understanding."

'Abdu'l-Bahá.

THE PURPOSE of education is to develop the powers of the individual. But to center upon man's intellectual powers is to develop only a fraction of the real man. For man in his reality is infinitely more than intellect.

The new education of today is adding to the traditional intellectual goals highly important goals of a creative nature. The modern educator strives to develop the creative powers of the individual, feeling that these powers are of more importance to the race and to the individual himself than are even the intellectual powers.

There is still a further power which a few rare individuals have well developed today, pioneers in a realm in which the whole human race will one day be at home and enabled to function. This is the power of intuition. It is a power so rare and so little understood that no one knows just how to define it or how to state its constituents. All we can do is to describe its workings.

Through intuition man seems able to attain to a knowledge or guidance which is impossible for him to acquire through intellect. By being able to estimate intuitively whether the outcome of a certain course of action would be favorable or unfavorable, one is able to avoid many difficulties. And when in the midst of unavoidable dilemmas in-

tuition helps us to find the way out. Through intuition man is enabled to complete his quest for new discoveries and inventions, thus capturing a central idea which the intellect, even when most powerfully and assiduously directed upon the problem, had failed to attain. Through intuition we are assisted in realizing the thoughts and motives of other people and are thus able to steer our way more safely in the midst of the human whirlpools and vortices of life.

A FEW THOUSAND years ago intellectual man was a rarity and exercised an enormous power by means of this advanced development. So today there are men and women here and there who have unusually developed powers of intuition, thus possessing an important advantage over others in the conduct of life.

Intuitive perception is clearly of immense value in all professional work. To the doctor it brings added powers of diagnosis; to the teacher a closer rapport with his pupil; to the merchant or financier it brings a clarity and correctness of financial vision which makes markedly for success. In the exercise of military genius, intuitive judgment swiftly exercised in moments of crisis is frequently the added factor which induces victory. In fact there is no career in which intuition is not an immense aid. If this be true, how

important it is for education to awaken and train if possible intuitional powers in all students.

But have all people such powers? Or is intuition, like genius, a gift reserved for the few? A careful study of the phenomenon of intuition would lead one to believe that it is a power possessed by all people, though at present exercised by few. Intuition is closely connected with the workings of the subconscious mind, whatever that may be. It is when the focus of activity is changed from the conscious to the subconscious that the intuitional powers begin to function. It is in this mysterious plane of the subconscious, or as I would prefer to call it, the super-conscious, that intuition is at home. We are dealing here with a higher self—hidden usually even from its own possessor—to whom we state our problems and to whom we turn for guidance and decision.

All people, not a few, possess this inner guide, this wiser self, which is not moved and played upon by illusionary motives as are the desire-nature and the intellect of man. Here is a self which unperturbed seems able to weigh calmly every claim and render unprejudiced judgment. But wherefrom does this higher self, this reality of our being, get its wisdom? Is it not through contact with the Infinite Source of all wisdom?

Plato speaks of the archetypal World of the Ideal from which the artist and the seer derive their inspirations. Here truth resides in its pristine purity. Here is beauty. Here is perfect goodness. The higher self of man, making contact with this World of the Ideal, brings

back to earth as much of goodness, beauty, and truth as its limited capacity enables.

Yet nothing can be brought back to this lower plane in its original perfection. Just as man's intellect is fallible, so man's intuition is short of omniscience. It makes contact with the Infinite—but cannot comprehend the Infinite, nor perfectly translate it into terms of the finite. What it does succeed in capturing is a much greater proportion of beauty, goodness, and truth than can be attained in any other way.

The higher wisdom which intuition brings to bear upon the problems of life is closely connected with those spiritual guidances which men and women have always sought, down through the ages, by means of prayer and earnest spiritual effort. The higher self of man, which we may call his soul, making contact by means of prayer with the Infinite Source of wisdom, may secure a guidance which is impeccable. There have been many individuals in the history of religious life upon this planet who have rightly managed all their affairs, even down to daily details, by means of such guidance. It is no uncommon phenomenon, if we measure it in terms of centuries; yet very rare if we measure it in terms of the habits and powers of ordinary men.

The inspiration of the artist, the intuition of the scientist and inventor, the guidance of the saint—can we do anything by means of education to awaken, develop and train these powers? Certainly there is no process yet developed for accomplishing this—no educational process available in scholastic circles. Yet such means can be

evolved, just as there have been evolved means for developing man's intellectual and aesthetic nature.

First the student must be given faith in such powers and be lead to realize his possession of this priceless gift. There must be a thorough study of the whole phenomenon of intuition, and discussions of individual experiences. There must then be opportunity for the exercise and expression of these powers. The best means of developing the intuitive faculty is the practice of meditation, as used by many religionists, and described by 'Abdu'l-Bahá as follows:

"Through the faculty of meditation man attains to eternal life. . . . The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives divine inspiration. . . ."

The greatest authorities on this possession and use of the intuition are the Manifestations of God, for They function more through the intuitional than through the intellectual powers, and They alone possess in its perfection the power of immediate knowledge. If we study Their writings, Their teachings, we will find ample material for helping us to develop this intuitional side of our nature. Here we have the real authorities in the matter, and their directions incorporated into an educational system would more speedily than any other method produce the goals desired. This means that education must cease to be secular, and become spiritual.

All this is far in the future. There is not even the beginning, in the present educational world, of realization of such powers—much less any conscious effort to awaken and develop them. It is a hard enough

task to persuade the educational world to the importance of developing the creative side of the child. Even when we see the creative nature of man functioning commonly around us and producing daily results of enormous value to general progress as well as to the individual,—in spite of all this evidence before us hardly one percent of all educators are consciously aware of the importance of making creative development a goal of education. How then can we expect the educational world to investigate even, and much less to adopt, methods for developing intuition.

And yet education, in its capacity of homoculture, must accept responsibility for developing every power which resides in man, no matter how recondite. It is by perceiving ultimate though hidden values in plants and trees that the agriculturist and horticulturist have developed new and valuable varieties of food, (As Luther Burbank once said, he merely aided nature to accomplish what it was reaching out for). So educationists have constantly been discovering new goals for humanity, goals expressive of values and powers as yet undeveloped in the masses.

The function of the educator, if rightly understood, is the most important of any profession. He must know human nature, know its weaknesses and also its powers, more fully than any other man. It is to him that humanity must look for new visions and new human values. The educator, seen in this light, is a human engineer whose province it is to perfect the human race—to aid it to evolve constantly toward new powers and new goals. There is no limit to this process.

THE WORLD ORDER OF BAHÁ'U'LLÁH

HASAN M. BALYUZI

"The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation."

—Shoghi Effendi.

WHILE in London, 'Abdu'l-Bahá was asked by a journalist to relate His experiences of prison life. He smiled and said: "There is no prison save the prison of self." Perhaps this sentence may give us a clue to the remedy for the world-wide ailments of the body-politic today. We need only to glance around us to realize that today individuals live in self, families reside in self, communities dwell in self and nations abide by self. All are deaf and blind to realities surrounding them. What can be the first and foremost task of the Bahá'í Cause but to liberate the human race from the bondage of self?

Someone might say that ascetics and hermits have had this same end in view. In the seclusion of their caves and cells they have struggled to purge themselves of "self." Their object has been the elimination of the ego but with no thought of their fellow men,—a stupendous and impossible task, as impracticable and harmful as undesirable. *The Bahá'í Cause aims at mastering and subduing the ego and employing its huge reservoirs of initiative and energy and its colossal potentialities in the service of humanity.* Fierce competition is a natural corollary of selfishness. It is the fashion to call it "struggle for existence," and wrap it in the gossamer disguise of biological necessity. Nothing is more alien to the

spirit of Bahá'u'lláh's World Order than unbridled competition. This must be abandoned and cooperation must take its place.

Some of the basic instructions of Bahá'u'lláh concern work. Work done in the right spirit is ranked by Him as worship. "The basest of men," He asserts, "are they who yield no fruit on earth, and they verily are accounted among the dead, nay better are the dead in the sight of God than those idle and worthless souls." "The best of men," again He says, "are they that earn their livelihood by a profession and expend on themselves and their kindred for the love of God, the lord of all worlds." What stronger indictment against social parasites need we have?

THIS AT once brings us to the cardinal question of capital and labor. Let me dispel all doubts by stating at the outset that the Bahá'í Cause stands on a higher and vastly larger plane than either of our principal schools of economic thought. Whereas Capitalists are impelled by the interests of the more favored few, and the Socialists demand the rights of the great mass of workers, the Bahá'is take a detached view, and consider the two contending factions of capital and labor as inevitable and indispensable organs of the body-politic. It is both disastrous and criminal to suppress one at

the expense of the other. No solution can be obtained, unless both the capitalist and the laborer admit frankly their interdependence, and start afresh on that solid and firm basis. Bahá'u'lláh's thesis is a wise and just system of taxation and of distribution of public funds, combined with voluntary sharing in industry. Bahá'u'lláh would dismiss from human minds the very idea of deprivation whenever the social well-being of all conflicts with individual comfort and luxury. The rich should not be stripped of their property and wealth. The poor man must not be in want of necessities. Rather the rich should feel in themselves that no ease and peace can be imaginable as long as abject misery is the lot of millions of their fellow men.

But how can this spirit of responsibility of the fortunate for the unfortunate be brought about? Human nature, we are told, cannot be changed. But if mankind is to live on, it must undergo a great unprecedented transformation. What we term human nature and view oftentimes with resigned repugnance is only a faint shadow of the ruling traits of jungle life. However appalling and beastly man was years ago, his predatory and wicked instincts were limited in their application by the lack of efficient method and instrument. Today we live in a world rampant with dangerous possibilities. Man has in his possession the most devilish means of destruction. Thus the very preservation of the human race decrees subordination of this dreaded human nature.

THERE ARE people who believe that

under harsh discipline and external pressure, man can be reformed. They assume that force and suppression can induce men to visualize the common weal. These zealots lose sight of a secret. We can blow air into a balloon but not indefinitely. A limit passed, it will burst. If we wish to proceed with our pleasure, we have first to increase the capacity of our plaything. And so it is with humanity.

The only way to correct conditions is through just laws; but, in order to have *just* laws, and also *complete obedience* to law, man must be changed from within. This change of human nature makes possible a willing and intelligent obedience. Without this inner growth some become scheming and resentful.

Both Bahá'u'lláh and 'Abdu'l-Bahá lived long lives of suffering and deprivation in order to show us that the spirit within can conquer so-called human nature and substitute love for hate and justice for greed.

But a desire for justice for all does not mean absolute equality. This is a chimera that has decoyed men into baseless assumptions and deleterious experiments. Bahá'u'lláh is emphatic on this point: we can not have absolute equality. But the fact that ranks and degrees are inevitable does not entail oppression and irresponsibility. Bahá'u'lláh declares unequivocably for equality of opportunity and absolute, unconditional equality in the sight of God. Compulsory universal education affords equal chances to all.

Furthermore, God recognizes no distinction of color, race, language, nationality, religion, wealth and

position. "O children of vainglory, for a fleeting sovereignty ye have abandoned my imperishable dominion and have adorned yourselves with mortal hues, and pride yourselves therein. By My Beauty! All will I gather neath the uncolored canopy of dust and efface all these diverse colors save them that choose My own, and that is purging from all colors."

This oneness of humankind, which in the words of 'Abdu'l-Bahá, is "the gift of God to this age," constitutes the cornerstone of Bahá'u'lláh's dispensation. Here a pitfall should be warned against. Unity and uniformity are two different themes. Uniformity is deadening. It paralyzes human faculties, and dries up all fountains of originality and creative thought. Bahá'u'lláh never supported the idea of uniformity. By comparing the world and its multiforms of race, nationality and language, to a garden effulgent with varieties of plant life, 'Abdu'l-Bahá showed the undesirability of reducing all to one type. One of the glories of Bahá'u'lláh's World Order is the fact that it sanctions "unity in diversity."

The Bahá'i Cause, then, champions universal tolerance and appreciation rather than the enchainment of the human intellect to produce one type. No violent move, however, against political order and social equilibrium is permitted. But as long as a movement is *peaceful and works through befitting channels*, no person or persons should have the right of prevention. Men are free to express what they think and feel. But if on a vital point two should disagree and drag others into the vortex of their con-

flict, both are deemed wrong. Thus demagogues and charlatans lose their standing.

THE WORLD ORDER of Bahá'u'lláh ordains the establishment of a Supreme Tribunal, a supernational, fully-sovereign body exercising control over any and every affair, problem or occasion that affects international relations. The words of 'Abdu'l-Bahá will best explain the nature of this tribunal:

"Although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which His Holiness Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this; that the national assemblies of each country and nation—that is to say, parliaments—should elect two or three persons who are the choicest men of that nation and are well informed concerning international laws and relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of the inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the Congress, and the Cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected and all mankind will thus have a share therein, for everyone of these delegates is fully representative of his nation.

"When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is. But by a limited and restricted league the purpose will not be realized as it ought and should."

From these words it is evident that Bahá'u'lláh inculcates the notion of collective responsibility, even in world affairs. More than sixty years ago, He foretold and foresaw the present sad plight of a bewildered humanity. Now, we are beginning to comprehend that no nation can act as the sole judge of its conduct and behavior. Now, the full connotation of Bahá'u'lláh's warnings and exhortations is being

revealed to us. Now, we are forced to admit that unity is the urgent need of the hour. Today we stand at the cross roads, face to face with a critical and momentous decision. Which path are we to take, order or anarchy?

LOOKING IN perspective at the projected World Order of Bahá'u'lláh, three salient features command our immediate attention,—Justice, Unity and Love. The followers of Bahá'u'lláh aspire to a new order in which war, discord, jealousy and competition are eliminated, not merely because they are banned and tabooed, but because the human soul will rise to such an elevation of justice and wisdom that greed and carnage will seem childish, brutish and outgrown. The World Order of Bahá'u'lláh is not a negative system. It does not simply forbid. Its richness, potency and animating, revitalizing spiritual power, have not failed those who have enlisted on its side. A structure founded on justice, unity, love and appreciation will inevitably have peace within its walls.



"The rise and establishment of this Administrative Order—the shell that shields and enshrines so precious a gem—constitutes the hall-mark of this second and formative age of the Bahá'i era. It will come to be regarded, as it recedes farther and farther from our eyes, as the chief agency empowered to usher in the concluding phase, the consummation of this glorious Dispensation."

"Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. . . . The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. . . ."

—Shoghi Effendi,
"The Dispensation of Bahá'u'lláh."

THE GREEK PRESS AND THE BAHÁ'I MOVEMENT

DIONYSIOS S. DEVARIS

GNE of the many proofs of the great need of our times for something more spiritual is the attitude of the Greek press towards the two Bahá'ís who visited Athens in these days. Miss Martha L. Root, New York and Pittsburgh magazine writer and journalist, came the first of April, 1934; and Mr. Abdul Hussein Naimi from Tíhrán, Persia, passed through Athens and remained May first, second and third. It was a coincidence that they were here at the same time, and their visits were much too brief.

The reception of these two Bahá'ís by the press has been extraordinary. Our press, like any other, deals generally with political events. It is divided into two hostile camps representing two great political parties, one fighting the other; but these two camps were united and in harmony in speaking about the Bahá'í Movement. This shows they have taken the Bahá'í Faith seriously as something much above the daily political strifes to which they ordinarily devote themselves. The interest shown is all the more significant because when one group of Greek papers praises an event, a person, a movement, often the other side (namely, the other five papers—for they are divided five newspapers on each side) ignores or attacks it. This time all the newspapers put aside their strifes and spoke with their hearts.

These two Bahá'ís, Miss Root and Mr. Naimi, were not considered as subjects of curiosity but were taken seriously by all the papers without any exception. This means the newspapers outdid themselves, for generally all topics outside politics have one common purpose which is to satisfy the curiosity of the readers.

An excerpt from *Vradhini (The Evening Paper)* follows:

“*Miss Root with Mrs. Tsaldaris:* Yesterday morning at ten o'clock Mrs. Lina Tsaldaris¹ received in a long interview the American journalist and representative of the Bahá'í Movement, Miss Martha Root, and the Persian delegate of the Bahá'í Faith, Mr. Abdul Hussein Naimi of Tíhrán. Miss Root spoke long to Mrs. Tsaldaris about the new Faith Bahá'í which counts millions of followers all over the world and whose scope is the brotherhood of the peoples and the establishment of universal peace. Miss Root in going out from the home of the Prime Minister said the following: ‘I consider my meeting with Mrs. Tsaldaris as the most beautiful success of our Cause in Greece. Mrs. Tsaldaris is not only a lady of very broad education but a great soul, and I am happy to hear you say that what she thinks has great weight with the Greek people and that her influence is so profound.’ Miss Root will remain in Athens ten

¹Mrs. Tsaldaris, wife of the Prime Minister of Greece, is the daughter of the late President of the National University of Athens, Dr. Lambros, who was also former Premier of Greece.

days longer supervising the printing of the work *Bahá'í and the New Era* in the Greek language, and Mr. Naimi left yesterday, May third, at three o'clock, for Constantinople and thence for Tíhrán."

This article was also published with slight changes in four other papers.

Mrs. Tsaldaris asked her guests about the Bahá'i Movement. She was interested and wanted to read more about it. Since it was a formal visit, and we were talking with the wife of the Prime Minister, I asked her secretary three times if our time was over and we should leave. But he said "no". It was a most happy visit.

Mrs. Tsaldaris is the leader of every intellectual movement here. At the time when Greece first took part in the Exposition of Art at Venice, the participation was chiefly due to Mrs. Tsaldaris. She is a patroness for every worthwhile intellectual event such as literary readings and lectures. She is unusually spiritual and very liberal.

The Athinaika Nea (Athenian News) printed an enthusiastic article. The interviewer after learning from Miss Root about the Bahá'i principles and the history of the Movement exclaimed, "Then I am a Bahá'i also, because I have no prejudices." But Mr. Naimi smiled. So it seems that lack of prejudice is not a sufficient basis for becoming a Bahá'i.

Valuable articles of varying length were printed in all other papers so that during those three days at least five hundred thousand



From left: Mr. Dionysios S. Devaris of Athens, Greece, Miss Martha L. Root of the United States, Mr. Abdul Hussein Naimi of Tíhrán, Persia.

people all over Greece read about the Bahá'i Teachings.

Later the American journalist had an audience with the Mayor of Athens, Mr. Kostas Kotzias,¹ and on May 16, she spoke in Archeological Hall under the auspices of the Esperantists before five hundred and fifty people on the subject: "Esperanto as a Way to Peace and the Principles of the Bahá'i Movement."

As a result of the visits of Miss Root and Mr. Naimi several have wished to establish a Bahá'i group in Athens.

¹Mayor Kotzias, an outstanding humanitarian, has established a unique summer resort for children of the poor. It is like a small republic. (Editors.)

THE CULTURE OF THE AMERICAN INDIAN

ALICE E. SCOTT

The following article, written at the request of the editors, treats for the most part, of the history of the Indian in the southwestern part of the United States. There is so much of cruelty and injustice in the history of European settlement in America that it is refreshing to contemplate the harmonious relations possible of establishment whenever justice and love are practiced. The author's unprejudiced and sympathetic viewpoint will particularly interest Bahá'ís. Mrs. Scott, an alumnus of the University of California at Berkeley is now President of the American Association of University Women in her home town.

THE American Indian and his achievements are of particular interest to the people of the United States, because they afford a study of human history on this continent and because Americans have forcibly intervened in the destiny of the race. Probably nowhere in the world is it possible to observe so well the reaction of a land and nature upon its population. Here was a people isolated and undisturbed by invaders for many centuries. Racial types and characteristics were developed without acute conflict of interest because of the vast space in which this people dwelt.

Ages of cultural history and perhaps a series of civilizations must have passed on these American continents before the white man's invasion and the beginning of written American history. Mr. James Henderson believes that the beginning of the Basket-Maker period was three thousand or more years ago. The cliff dwellings of Mesa Verde in Colorado had been abandoned and were falling into ruins when the Spanish conquistadors reached New Mexico in 1540.

WE KNOW from excavations that these Indians raised hardy varieties of maize, squashes, gourds, beans,

and, in warmer sections, cotton. See-page in the valleys, even without irrigation as such, helped the growing of crops. At the present time, fair crops are grown in favorable seasons on the tops of mesas. For example, the Indians of Acoma, the Sky Village, about seventy miles west of Albuquerque engage in agriculture. Excavations show that the surplus crops of the favorable seasons were stored to be used when there was a drought for storage pits were used. Sometimes these were natural and sometimes they were made in caverns under over-hanging cliffs, protected from inclement weather. James Henderson says that these storage pits may have suggested pit dwellings which long preceded the pueblos and cliff dwellings such as we have at Pueblo Bonito, near Grant's and Canyon de los Frijoles near Espanola, above Santa Fe.

In the earlier days when game was too scarce to afford a very great portion of their food, the Indians depended on maize to a great extent. They used rabbits both for food and clothing; wild turkeys served for food, and their feathers for decoration.

The Indians had no horses, cattle, or sheep until the coming of the

Spanish conquistadors in 1540. These facts show why the southwest Indians developed along the lines of agriculture while the Plains Indians, dependent upon large herds of bison for their meat supply, were nomadic. This natural and necessary use of weapons for a livelihood encouraged warlike habits rather than the peaceful arts of rug weaving and pottery making enjoyed by the Pueblo Indians.

The people of the Red Race have venerated the powers of nature, because they owed everlasting gratitude to the warmth of the sun, the fertilizing action of the rain, and the reproductive response of the earth. They express their gratitude by bringing gifts and performing dramatic ceremonies with song and dance at various opportune seasons of the year. For the purpose of bringing rainfall in August, for example, the Hopis of Arizona stage the weird snake dance as an obeisance to the rain gods. The Zunis too have their form of supplication for rain. These religious rites do not prevent them from also using practical procedure to save their crops.

Dwellings excavated in the southwest, e. g., Chaco Canyon, testify not only to a high order of physical strength, but to mental virility and esthetic sense. Achievements in design and color in their textile weaving and pottery making are notable. Mr. Stanley Vestal says that pottery making represents the highest development of technique, and that it was one of the most important and distinctive elements of the southwest culture. The need of pottery vessels to hold and carry water encouraged the development of decora-

tive art, which reached a high plane in the course of the centuries—witness the beautiful shiny black bowls and vases of Maria of San Ildefouso and her daughter, which are sought the world over.

A common misconception of the Indian has been the tradition of savage cruelty, acquired during the period of early American history when the Indian was torn from the very soil in which his physical and spiritual character were rooted. It was a purely human reaction and not a permanent characteristic of the race. If we judge him by his works—the remains of his monuments, temples, sculpture, fabrics and utensils,—we are bound to give him a worthy place among the races.

OF SPECIAL interest at this time, when the whole modern world is troubled over the kind of government it shall have, is the form of government which developed among these Indian tribes. In their lives of adventure there was great opportunity for leadership so chieftaincy without overlordship arose. The sense of individual freedom was too great to permit of dynasties. In regard to the Pueblo government Dr. Hewett says: "The Pueblo government was a model of state craft. There was always solicitude for the people, exaltation of the tribe, never of the individual or self." This self-effacement was a constant trait of the Indian character and still is. The Indian race left no personal history, only tribal or communal. He was not boastful of personal power as are the modern Americans and Europeans. The evidence of his cultural remains shows that the life of the Indian was highly unified

and socialized. His religion entered into every form of activity,—esthetic, industrial and social. He put his whole spiritual life into all of his actions, always with the thought of the people. Ancestors were venerated, but not mentioned by name. Wisdom was of the ancients.

If we would judge the Indians fairly, we must rid ourselves of our ancient prejudices, and remember that the degeneracy among them has gradually crept in since the Indian came in contact with the white man. The studies and excavations of the archeologists help us to know the Indians prior to the invasion of the white man and a sympathetic study of their present lives makes us understand that fine characteristics still remain in spite of corrupting habits and vices learned from the white man.

When we study our history in relation to the Indian we find it is without glory to us. From the beginning the conflict to subdue a race has been unequal and, although we have robbed him of his lands, unsuccessful. For the Indian tribes of the United States and Canada still remain for the most part unconquered and "uncivilized". They still retain their self-respect and independence in spite of the powers that would destroy their tribal existence. We have tried to convert them and found it not easy, in fact, practically impossible. Religious conversion involves the eradication of an age-old culture and the destruction of the very soul of the race. It is just about impossible to impose an alien culture upon a subjugated people; far better would it be to make our culture and civiliza-

tion so attractive that the Indians would deliberately select from it. For it is neither through stupidity nor perverseness that the Indians resist our well-meaning efforts for their betterment; rather there is a conflict between new standards and age-old ideals of authority, morality, and justice. Our ideas seem as perverted to them as theirs do to us.

The Indian believes that a promise should be kept, that authority, being the will of all, must be obeyed. The observance of his ceremonies or "dances" is his religion. Our ceremonies to him are paganism. Dr. Hewett says: "He is simply guilty of belonging to the race that thinks it came from the womb of the Earth Mother, instead of the one that believes its common ancestor to have been fashioned 'from the dust of the ground!'"

We scarcely realize yet what a debt we owe the Indian. We are conscious that we have deprived him of lands and homes, but not that much of our own culture is derived from his. In coping with nature and unfamiliar situations the early white settlers learned much from the Red Man. In fact, they would hardly have survived without the aid, voluntary or enforced, of their so-called enemies. We can make some slight amends for our past offenses by making an effort to understand the race and help to preserve what is valuable in its culture. We must try to understand the spiritual side of the race as well as its material and linguistic aspects. There should be a destiny for the American Indian more honorable than to be exploited as material for stirring fiction and spectacular exhibition.

His is a race of splendid works and noble characteristics, that, in spite of the adversities of the past four hundred years, may be blended with its conquerors while preserving its own arts and culture. From him we have received much. To him we may give much. Indeed our government is showing a greater understanding, greater fairness, and greater good will toward the Indians than ever before, and it is receiving cooperation from them. They need instruction in disease prevention, sanitation, and erosion control. Have we not much to think about ourselves when we learn that the Navajos, in their recent council meeting at Keams Canyon, Arizona, have warned the American towns adjoining their reservation that they must clean up vice conditions? Otherwise the Indians will refuse to

participate in the annual exhibit of ceremonial dances after January 1st, 1935.

Let me quote, in conclusion, from Dr. Edgar L. Hewett: "Viewed from any standpoint, it is a noble heritage that comes down to us from the long past of America—a heritage of experience, of thought, of expression, recorded in art, religion, social order—results of fervent aspiration and mighty effort; a race pressing its way toward the sun, running its course and passing into shadows."

(The author is indebted to *Mr. Stanley Vestal*, "Colorado Short Stories of the Past and Present," published by the University of Colorado; *Dr. Edgar L. Hewett*, "Ancient Life in the American Southwest;" *Dr. T. M. Pearce* and *Mr. Telfair Henden* of the University of New Mexico, "America in the South West.")



"You must give great importance in teaching the Indians, i. e., the aborigines of America. For these souls are like the ancient inhabitants of Peninsular Arabia, who, previous to the Manifestation of His Holiness Muhammad, were treated as savages. But when the Muhammadic light shone forth in their midst, they became so illumined that they brightened the world. Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine teachings they will become so enlightened as in turn to shed light to all regions."

'Abdu'l-Bahá.

THE LAND OF FOUR FAITHS

HUSSEIN RABBANI

NHIS recently published book on *Palestine*¹ Mr. Norman Bentwich, who was formerly Attorney General in the Palestine government, and who is now Professor of International Relations at the Hebrew University of Jerusalem, and who may be well considered as one of the leading authorities on modern Palestine, makes the following significant statement:

"Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá'i creed, which has its centre of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world religion. So far as its influence goes in the land, it is a factor making for international and inter-religious understanding."

IT IS, indeed, significant and challenging to every one who has the interest of Palestine at heart that such an eminent writer and scholar as Mr. Bentwich should make a statement which is tantamount to a challenge to the three main religious bodies who today, to an almost equal extent, consider the Holy Land not only as their religious but as their cultural centre, and in which they have had and still claim to have such a wide range of interests.

The statement is the more significant when viewed in the light of the rapid economic and political transformations through which that country is now passing—transformations which sooner or later will

bring, if not the masses, at least the intelligentsia of the country to a deeper realization of the cultural and religious values so essential to the building up and maintenance of a civilization.

For the outstanding feature of modern Palestine, and one which will for many years continue to impress every foreign visitor to that country is the increasingly rapid mechanization and industrialization of the land. From a relatively backward and medieval country of not more than half a million inhabitants, Palestine has during the last fourteen years, thanks to the wise and energetic administration of the British government, evolved into a progressive and prosperous country of more than one million inhabitants. Despite the conflicting and continually clashing interests and rights of the Arab and Jewish communities it has made a swift headway in the process of capitalization. The wave of Jewish immigration, particularly in the last two years, has given an added momentum to this process of economic reorganization, with the result that today the Holy Land is the only country which can be said to be really prosperous. The severe and unprecedented economic crisis that has brought so much confusion and misery to peoples and nations is practically unknown in this part of the world. While other countries are suffering from unemployment, Palestine has actually a shortage of

¹"*Palestine*" by Norman Bentwich-London, Bean 1934. ²Ibid p. 235.

labor, due to the new industries and economic enterprises initiated by the use of foreign capital.

So THE Palestine of today is being rapidly Westernized, and this tendency towards westernization is being felt in every department of life, in the economic as well as in the intellectual and political. But this eagerness to adopt and apply western methods of living is in the nature of a copy, and is hence rather mechanical in character. The East and the West have indeed been brought into a closer and more intimate contact than ever, and this has opened the way for a social experiment which is unique in many ways.

But despite this close physical proximity between the Arab and the Jewish sections of the population there is a wide gulf separating the two communities. And even if such a gulf is eventually filled in, the fact remains that the whole country is developing in the direction of western materialism, and is losing rapidly that religious and moral consciousness which history has shown to be the mainspring of civilization itself.

Religious communities are, indeed, very numerous and their institutions, whether in the form of churches or schools, are distributed all over the country. But in so far as their influence is concerned they pertain more to the dead past than to the living present. In fact they exist rather than live. For far from fulfilling their true mission, which is to open the way for greater interracial and interreligious understanding and cooperation, they add to the confusion of thought and action which is so hopelessly disturb-

ing the peace and retarding the progress of the country.

AND IT IS precisely in this connection that Professor Bentwich's statement concerning the role and character of the Bahá'í Movement acquires its full significance. One should go even further and state that this Movement is not only a factor working for peace and understanding between races and religions in Palestine, but that it is actually the *only* factor working in that direction. For although the teachings and principles it advocates cannot, for reasons that are only too obvious, draw the attention and influence the mind of the public in Palestine as effectively as they should, they nevertheless constitute the sole panacea for the innumerable spiritual and moral diseases which are ravaging that land. In a country in which religious and political hatreds and animosities are in a continual state of ebullition, and in which riots and outbreaks are the rule rather than the exception the Gospel of Bahá'u'lláh has not much chance to effectively impress and mold the public mind. But the day will surely come when as a result of the excessive material developments which are now rapidly taking place both the leaders and the masses will have to stop and think of the consequences of their actions and to come to the realization that the way to peace and happiness does not lie in pure material advantages and gains but is essentially to be found in a state of harmonious spiritual relationship between man and God—a state which will inevitably bring about the necessary readjustments in our personal and social relationships.

A MORAL PROGRAM FOR PEACE

JULIEN BENDA

FIRST, what is peace? Peace is not merely the avoidance of war by the European nations as a result of the skill of their diplomats, even over a considerable period of time, the while armaments grow and mutual suspicions flourish and national prides smart—the while, in a word, war hovers over the Continent as it has since 1918. That is not peace. I adopt Spinoza's definition: "Peace is not absence of war, but a virtue that springs from strength of soul." In other words, the problem of peace is more than anything else a moral problem. It is a problem of moral reformation. That of course is not to say that it is not also an economic problem, a problem of statesmanship, a problem of law. What I mean is that in addition to being those things, and more distinctively, it is a moral problem, and especially therefore a matter for our moral educators.

A number of writers preach peace in perfectly good faith, but meantime say things which I believe are false and which do actual harm to the cause of peace. In the first place, they lead people to expect too much of official organizations devoted to peace. They fail to lay enough stress on the fact that such organizations can prove effective only to the extent that they have public support; that peace will be achieved only through the desire of the peoples for peace, through a change in their moral outlook in the world; that peace is a gift that the peoples must make to them-

selves, that it will not be handed down to them by some power from above, that their governments can be nothing more than their intelligent agents, not their transcendent benefactors.

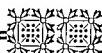
Others think the best interests of peace are served by urging the peoples to know each other better and to visit each other back and forth, assuring them that in this way they will eradicate the sense of their differences from their hearts and replace it with the sense of their human brotherhood. That seems to me very doubtful. One may quite well argue the contrary, that contacts with foreigners intensify differences. I recently read a book by a Lettish scholar which contended that the French and the Germans first became conscious of their antagonisms when they were fighting shoulder to shoulder in the Crusades. . . . Peace is to be the product of a spiritual effort on the part of men, not of wholesale gallivantings over the surface of the globe. In any event, the "mutual understanders" would bring peace to men by mechanical agencies, making no demands on their inner strength of soul.

I hope that I shall not be misunderstood. I am not insisting that national differences be wiped out. . . . The peoples, rather, should be urged to take their spiritual stand in a region of the soul where national differences become unimportant.*

*Quoted from an article in "Foreign Affairs," for July, 1934.

THE REMEDY FOR WAR

“. . . The resources of war will be expended on that which will be conducive to the spiritualization of mankind.”—*Abdu'l-Bahá*.



WARS will succeed, peace measures and pacific documents will remain dead letters unless the Word of God and His Supreme Power comes to exercise its influence. Not until this is attained may lasting peace be realized.”

NOT until the darkness of differences among men is dissipated will the pavilion of unity cast its shadow over all regions: otherwise rest and composure, peace and universal reconciliation are unachievable.”

ALL wise men witness that these Divine Teachings [Bahá'i] are the very spirit of this age and the light of this cycle; humanity will never find peace and tranquility without the spreading of these teachings, nor will it attain perfect civilization.”

ALTHOUGH the representatives of various governments are assembled in Paris in order to lay the foundations of Universal Peace and thus bestow rest and comfort upon the world of humanity, yet misunderstanding among some individuals is still predominant and self-interest still prevails. In such an atmosphere Universal Peace will not be practicable, nay, rather, fresh difficulties will arise. This is because interests are conflicting and aims are at variance. . . . Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter will be realized through the Word of God and be made to shine forth through the influence of the Kingdom of God. Eventually it shall be thoroughly established through the Power of Bahá'u'lláh.” (January, 1919.)

BY a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter.”

—*Abdu'l-Bahá*.

A MESSAGE TO BAHÁ'I YOUTH

A. ROCHAN

The author is a student in the University of Paris and a devoted follower of the Bahá'i Teachings. His primary interest is in encouraging all Bahá'i youth to realize fully "their manifold and sacred responsibilities" for future service in the New World Order of Bahá'u'lláh.

THAT seems that every great movement is subject to the same law as that which governs the seasons in Nature. After a period of sleep and cold stagnation, Spring is born, to be followed by Summer with its blossoms and ripening fruits, at length passing into the full maturity and abundance of Autumn.

In the season of Spring signs of new life appear; but the loosening of frozen rivers and the melting of the snows beneath the increasing power of the sun create also floods and storms that sweep the land and work destruction. So that Spring-time is likely to be a period of many tests, difficulties and danger. But Spring passes into Summer; the earth has been prepared and refreshed and there come the long days of activity, unfoldment and growth, leading at last to Autumn with its fruition and peace.

Just so, when a divine Manifestation appears, His Cause is at first hindered by the opposition of nearly all the world. The adherents of the old, crystallized order of things resist with fear and hatred, the influx of new ideas and ideals and the birth of change. Therefore those who become pioneers of a spiritual springtide will have to meet an

avalanche of trials, privations and martyrdom.

HISTORY bears witness to the fact that the opening period of the Bahá'i Cause demanded a sublimity of sacrifice, on the part of a far greater number of its followers, than the initiation of any previous religion. But with the plaster of their blood and the bricks of their bodies they well and truly laid the foundations of that New World Order which is the Bahá'i Movement.

This period is passing and Summer is at hand, the season of activity and construction, the opportunity for the unfoldment of every latent power and capacity among those who seek to carry on the great work so nobly begun.

The responsibility for its continued progress and ultimate achievement rests, in a large measure, upon the Bahá'i Youth of today—heirs of a unique spiritual heritage. If we do not want the heroic efforts and sacrifice of those who have bequeathed to us this heritage to remain fruitless, we must be ready to follow in their footsteps, arise to serve, and never rest until the work is accomplished.

"If thou wishest to know the divine remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Guard them sacredly."—'Abdu'l-Bahá.

WHAT IS A BAHÁ'I SUMMER SCHOOL?

SYLVIA PINE

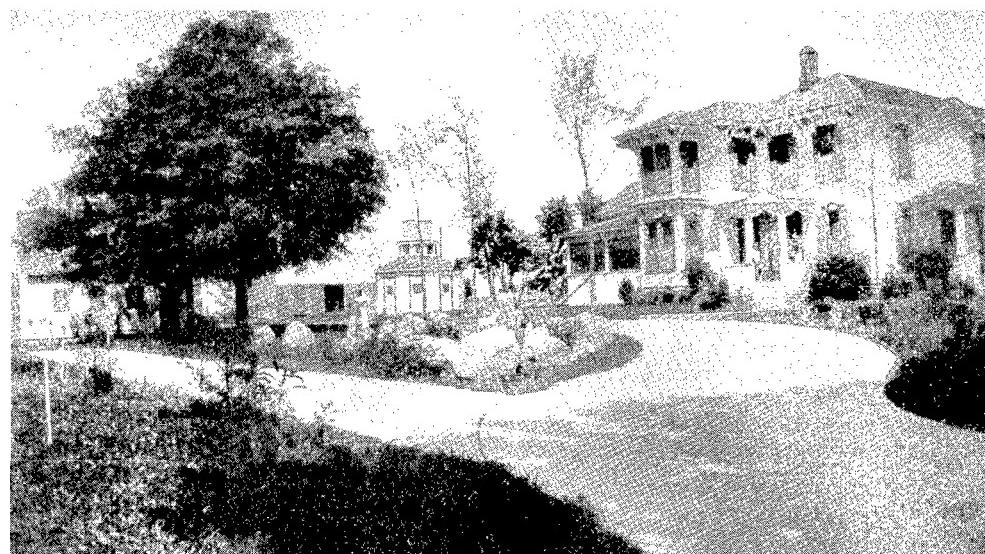
"The teaching of the [Bahá'i] Administration is . . . an indispensable feature of every Bahá'i Summer School, and its special significance can be better understood if we realize the great need of every believer today for a more adequate understanding of the social principles and laws of the Faith."—Shoghi Effendi.

A young couple, driving one evening on a state road a few miles from Flint, Michigan, chanced to pass a house surrounded by numerous white buildings of various sizes. One of the buildings bore the name "Louhelen Ranch" and the general appearance of the place as well as the number of people belied its being an ordinary farm. Overwhelmed with curiosity these people drove into the yard and inquired if the ranch specialized in renting riding horses. Two ladies explained that this was a Bahá'i Summer School where people from all over the country met together for two weeks to discuss problems of the world and to study the solution of them which Bahá'u'lláh, a wonderful Persian leader and teacher had propounded eighty years ago in the far away Orient. Eagerly these two inquirers listened to the story so familiar to Bahá'ís of the spiritual awakening which took place in the middle of the last century in Persia and of the principles, world wide and universal in import, which were enunciated by the leaders of the Bahá'i Faith, that religion for the New Age born in the most backward of countries and amid direst persecutions of fanatical Islamic clergy. "How delicious this water is," exclaimed the young lady as she stood with a cup of drinking water in her hand and listened, spellbound to the words which a young Bahá'i girl told her concern-

ing the principles and aims of the Bahá'i Movement. "Why," the visitor exclaimed, "I have been longing and searching for truths such as these for many years." And as the young couple drove away, a half hour later, promising to return at their earliest opportunity they remarked "We feel as if we had really come home at last."

These words express in perhaps the simplest terms possible the sentiments of those who each summer attend the fourteen day conference of Bahá'ís and those interested in learning of the Bahá'i teachings. For those who have been affiliated with the Faith for many years this annual summer conference offers an opportunity to meet with Bahá'ís from other localities, to form new friendships as well as to renew old ones. For newcomers it is a unique way of catching the essence of the Bahá'i message by being a part of a group in which unity, cooperation and brotherly love are practiced as well as preached. Much as we may lecture, read, and discourse about the spirit of the Bahá'i Faith, we can most effectively convey these ideas to our hearers by showing them through actions how the spirit may animate and control one's daily life.

BUT A BAHÁ'I summer school is not a group of physically detached or ethereal individuals who gather for a week to tell each other how



Showing some of the buildings at the Bahá'í Summer School, Louhelen Ranch, Flint, Michigan.

happy they are to be together. It embodies a beautiful balance of the practical, the spiritual, and the intellectual; a balance which should be maintained in the life of every one who desires the fullest and most purposeful existence. A glimpse of the daily program may serve as an illustration of this point. The day begins after breakfast with moments of prayer and meditation by the whole group together, and then follow talks of about forty-five minutes each on various phases of the Bahá'í teachings. These include narratives of the early days of Bahá'í history, the principles of Bahá'í government and administration, as well as the more purely spiritual phases of the teachings.

The afternoons are left free save for a short public lecture designed to give inquirers an introduction to the Bahá'í message. The younger members of the group often go swimming in an attractive lake nearby, others may play tennis, organize a baseball team or ride

horseback. Those of more moderate physical ambition go for strolls in the beautifully wooded ravine nearby, or sit under the trees by the house and chat. Often informal discussion groups are in process where one has the opportunity to share with others his own problems or thoughts on the subject nearest and dearest to him.

Again in the evening the whole group meets together, this time for a brief and relaxing program of stories, stunts or games. On some evenings intimate incidents connected with the lives of the founders of the Faith, Bahá'u'lláh and 'Abdu'l-Bahá, and Their families are related by those who may have known 'Abdu'l-Bahá personally or visited in His home in Haifa, Palestine. Personal experiences of Bahá'í teachers, as well as descriptions of and stories concerning the Bahá'í Temple in Wilmette also find a place in the evening's program. Stunt nights include everything from classical piano solos to recita-

tions of limerick and good natured burlesques on various members of the conference. Group singing also has an important part in the evening program and frequently the day closes with a marshmallow roast and sing around the camp fire in the ravine.

Four days of the two weeks summer school were for the first time this year devoted exclusively to young Bahá'is and their friends. A daily program, similar to the one we have just outlined was followed and, save for those adults whom the young people themselves had previously chosen to give the lectures, adults were absent or kept tactfully in the background. The young people felt that their first attempt to carry on a summer conference for youth met with happy and worthwhile results.

BOTH THE YOUNG people's and general conferences alike attracted more new people, people who had heard nothing of the Bahá'i Movement previously, than ever before. And through the means of this gathering inquirers were enabled to know that Bahá'is are not a cult living in tents and following elaborate rituals, but normal people striving to live sane and well balanced lives and to introduce into their daily thoughts and aspirations more of what is in the finest and highest sense intelligent and spiritual. The Bahá'i Cause is one which is, truly, universal in scope and capable of attracting people of all walks and interests of life. The loving harmony with which people of widely varying backgrounds and interests met and lived together for these fourteen days served as an

admirable living example of this truth, so familiar to Bahá'is.

It is a commonly accepted maxim that any group enterprise requires leadership by one or a few individuals, and there was leadership in the activities which characterized this summer school. It was, however, not the autocracy of one personality or an exclusive clique of persons. The keynote of the plan for government and administration laid down in the Bahá'i teachings is consultation rather than personal dictatorship. Programs were planned, meetings arranged, after thoughtful and prayerful deliberation of a group, and suggestions and criticisms were invited from all members of the conference. The school is deeply indebted to the host and hostess, who own the two hundred and eighty acre farm where these conferences are held and who accomplish so successfully the enormous task of furnishing pleasant and comfortable living accommodations. But it cannot truly be said that the school is wholly dependent on the vision and energy of any one person. A conscious effort is made to vary the teaching personnel from year to year and to offer a wide variety of approaches to the fundamental truths of the Bahá'i Faith. Many visitors have remarked on the complete lack of petty factionalism and gossip at these conferences.

TO SERVE AS a means for deepening one's knowledge of the animating principles of the Bahá'i Faith; to offer opportunity for Bahá'is from various localities to meet with one another to form new friendships and renew old ones; to inform those who know little or noth-

ing of the Cause; and lastly to serve as a testing ground in which the spirit and precepts of the Faith may be practiced—these are the chief aims and ends of the Bahá'í Summer Conferences. And it is this last function on which I would dwell particularly in closing.

In the Bahá'í teachings are laid down the principles on which the Commonwealth in future years must be based. Bahá'ís are not Utopians in the sense that they dream and plan for ideal future states and seek to withdraw themselves from their present surroundings to establish small communities in which their visions are put into practice. They endeavor to be active, wide awake citizens, to participate in life around them, to associate freely with classes, creeds, and nationalities other than their own. Hence at the present stage of development of the Bahá'í Faith the best opportunity that is offered for the Bahá'ís to live together, to form a small model of a Bahá'í community, is presented in these Bahá'í summer conferences, held annually in three localities in the United States (the far West at Geyserville, California; the Central States at Louhelen Ranch near Flint, Michigan; the Eastern states at Greenacre, near Eliot, Maine). Here can the exalted standard of daily living by individuals and groups, laid down for Bahá'ís by the Founders of the Faith, be put into practice, and here can strangers and inquirers catch a glimpse of the spirit

which is animating the Bahá'í Faith in all corners of the globe today.

I AM REMINDED of the words of Shoghi Effendi, present Guardian of the Bahá'í Faith, uttered a few years ago with reference to the activities at the Bahá'í summer colony at Greenacre, Maine:

May it . . . (the conference at Greenacre)—serve to banish once and for all every misgiving and mistrust as to the attitudes that should characterize the conduct of the members of the Bahá'í family. . . . May the assembled believers, now but a tiny nucleus of the Bahá'í Commonwealth of the future, so exemplify that spirit of universal love and fellowship as to invoke in the minds of their associates the vision of that future city of God which the almighty aim of Bahá'u'lláh can alone establish. . . . By the sublimity of their principles, the warmth of their love, the spotless purity of their character, and the depth of their devotion and piety, let them demonstrate to their fellow-countrymen the ennobling reality of a power that shall weld a disrupted world. . . . We can prove ourselves worthy of our Cause only if in our individual conduct and corporate life we sedulously emulate the example of our beloved Master ('Abdu'l-Bahá) whom the terrors of tyranny, the storms of incessant abuse, the oppressiveness of humiliation, never caused to deviate a hair's breadth from the revealed Law of Bahá'u'lláh.'*

*Bahá'í Administration, pp. 121-122.

MR. HARALD THILANDER AND HIS PUBLICATIONS FOR THE BLIND IN SWEDEN

NELLIE S. FRENCH

DURING our recent brief sojourn in Stockholm, made interesting and valuable through an unexpected and delightful meeting with Miss Martha Root, Bahá'í lecturer and teacher, we were able, with her assistance, to have an interview with one of Sweden's outstanding literary geniuses. Because of certain efforts in behalf of the blind, Miss Root knew that we would have much in common with Mr. and Mrs. Harald Thilander, and accordingly at an appointed hour, these delightful people came to the Grand Hotel in Stockholm to call on us.

IF WE mention here the physical handicaps under which Mr. Thilander is working it is because of his amazing accomplishments and his beautiful spirit that we venture to do so. Totally blind, and seriously crippled in both arms he must also depend upon an apparatus to convey to him the sound of his wife's voice, for it was through the medium of a conversation in Esperanto with Mrs. Thilander that our messages were conveyed to him. Mrs. Thilander herself is nearly sightless, and since she was unacquainted with the English language we found Esperanto our best vehicle, although Mr. Thilander being master of six languages modestly replied to us in English.

OUR INTERVIEW naturally turned upon the subject of the Bahá'í



Mr. and Mrs. Harald Thilander.

Faith of which Mr. Thilander had first learned through a small booklet which he had received from Miss Root some time before. So attracted was he to the spirit and principles of the Faith because as he puts it, "It is the religion of life, built upon deeds—not merely words," that he translated the booklet into Esperanto Braille, and sent a copy of it to each of the subscribers to his various magazines and a large quantity to Dr. Echner in Praha.

BESIDES BEING an accomplished linguist Mr. Thilander is the owner and editor of a number of periodicals. An enumeration of these will give an idea of the large amount of work which Mr. Thilander accomplishes. This he does through the aid of a man who reads to him, and an office force consisting of two blind men and one who sees.

One of the Swedish publications has a circulation of nine hundred fifty. Its title translated into English is *The Weekly Review for the Blind*. Mr. Thilander chooses and edits all the material which is printed in this weekly. In this connection he was deeply interested in the fact that Miss Helen Keller had read of the Bahá'í Cause and had received and graciously acknowledged some Bahá'í books in Braille.

His most important publication in Swedish Braille is *Gefrata Rondo*, a religious paper which is founded on liberal ideas and expresses the liberal church. This has a subscription list of five hundred sixty-five. A quarterly Esperanto magazine is called *Lumo Sur Lavojo*. The *Esperanto Ligilo* has one thousand readers. Then there is the *Radio Journal*, a Swedish weekly for the blind. The *Northland Musical Gazette*, printed in Norwegian, Swedish and Danish has a monthly circulation of one hundred fifty. Mr. Thilander also publishes three for-

eign magazines, one Spanish, one Irish and one Bulgarian.

Besides the above and *Lumo* which appears semi-annually, there is a *Woman's Magazine* published in Swedish Braille in which Mrs. Thilander also assists. This has a monthly circulation of three hundred and fifty copies.

THE ACCOMPANYING photograph can give but a meagre impression of these two remarkable people, the charm of their sincere interest and the light in their faces which is expressive of that great inner Light which they so beautifully reflect.

AT THE close of this impressive interview Mr. Thilander asked if he might hope to have something more on the Bahá'í Faith to give to his readers, and it was then that our modest efforts in Braille transcription seemed to receive the divine confirmation, and how joyously we promised that the new National Bahá'í Committee for Braille Transcription would send him as soon as possible some products of their devoted labors for the spread of the Bahá'í Message—the Message of the New Day. We told him, too, that this interview would be printed in our *Bahá'í Magazine*, and with a radiant smile he replied: "Don't say anything about me, the person means nothing, it is only the work which matters."

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—*'Abdu'l-Bahá*.

SONGS OF THE SPIRIT

THE GLORY OF HIS BEAUTY

BEATRICE E. WILLIAMS

The crimson rays of the setting sun,
Shone from the western sky,
As my Master entered His garden,
At the close of the day, to pray.

The silvery throated nightingale
Sent forth his glorious song,
And the fragrance of the roses,
On the balmy breeze was borne.

I saw my Lord and Master
In a haze of golden light,
His Form of Power and Majesty
Was robed in dazzling white.

The flowers that bloomed around Him,
Of every kind and hue,
Were sending their perfume upward,
While drenched in heavenly dew.

By the side of a pond where lillies grew,
He paused and prayed awhile,
And the very place seemed flooded
With the radiance of His smile.

The air itself seemed vibrant
With a power undefined,
As He prayed for peace triumphant,
And unity of mankind.

He prayed for another garden
Where birds of knowledge soar
In the meadows of the souls of man,
That their wisdom may be pure.

He prayed that knowledge, faith, and love,
Into the heart of man be born,
And the flowers of human kindness,
Like a crown the head adorn.

That the cause of God be nourished,
And spread through all the land,
Though sin and strife still flourish,
With the foes on every hand.

Then as I watched and waited,
He vanished from my sight,
But the Glory of His Beauty,
Filled my soul with pure delight.

My heart was filled with singing,
As I passed along my way,
For my Master had walked in His garden,
At the close of the day, to pray.

THE LIGHT OF THE WORLD

MILLIE B. HERRICK

A slender wing-ed bird
Perched himself on a Cedar bough
In the deep of midnight,
And sang his song of love.
He wooed the spirit of the night
As though she were his bride of light.
Ah! mocking bird!

Sweet messenger of mystery,
Melodious soul of prophecy.

So in a time not long ago
A Bird of Paradise
Sang His melody of Love and Right
Into the gloom and midnight
Of the world.

Sang from a prison dank and dark,
With chains around His neck and heart;
Sang to the stricken life of humanity
His song of the Oneness of humankind,
That the earth might know the Light—
“His song is My song,” saith the Lord of Hosts.

THE BAHÁ'I TEMPLE--AN APPRECIATION

DR. REXFORD NEWCOMB

Dean of College of Fine and Applied Arts, University of Illinois

ARCHITECTURE is, and always has been, an index to the life and thought of an age or a race. Throughout history the aims, the ambitions, the ideals of mankind have been built into those structures which man in his strength has reared to symbolize his relationship to his fellow man or his relationship to what he considered God.

Man is, and always has been, incurably religious and prodigiously inventive. His earliest monuments were shelters to shield his body from the elements, but almost as early came some sort of a sanctuary in the sacred precincts of which he attempted through certain rites of propitiation to make whatever contact he might with those unseen forces which he felt ruled and guided his destinies. Thus the early house symbolized the brotherhood of man, the temple the sonship of man to whatever God may be.

IN THE design of the Bahá'i Temple on the shores of Lake Michigan* the late Louis Bourgeois, beloved of man generally and of artists and architects in particular, has conceived a temple which at once symbolizes the brotherhood of man and his kinship to God. Framed of steel, the constructive material of modern architecture, but clothed with a protective covering of concrete to withstand the ravages of the elements, this "Temple of

Light" opens upon the terrain of human experience nine great doorways which beckon men and women of every race and clime, of every faith and conviction, of every condition of freedom or servitude to enter here into a recognition of that kinship and brotherhood without which the modern world will be able to make little further progress.

Entering these portals, one comes presently into a great lofty central space, the aspiring structural lines of which, reaching from the lower planes of human relationship, as symbolized by the outlying wings of the temple, gracefully, yet with assurance, contrive to define the triumphantly beautiful dome that crowns the structure.

The dome, pointed in form, aiming as assuredly as did the aspiring lines of the medieval cathedrals toward higher and better things, achieves not only through its symbolism but also through its structural propriety and sheer loveliness of form, a beauty not matched by any domical structure since the construction of Michelangelo's dome on the Basilica of Saint Peter in Rome.

Thus this building points out through its symbolism that out of the yearnings, the hopes, the aspirations of man there comes the recognition of the essential oneness of mankind, the oneness of Godhead, and the essential continuity and unity of all human experience.

*Wilmette near Chicago, Ill.

SEARCH AFTER TRUTH

WE must use the faculties with which God has endowed us and search after Truth fearlessly and with unbiased minds. We must not accept traditional dogmas that are contrary to reason, nor pretend to believe doctrines which we cannot understand. To do so is superstition and not true religion. Bahá'u'lláh enjoins justice on all His followers and defines it as ‘the freedom of man from superstition and blind imitation, so that he may perceive the Manifestations of God with the eye of oneness and consider all things with keen sight.’ ”

—J. E. Esslemont,

“*Bahá'u'lláh and His Message.*”

Reality Is One..

THE first principle Bahá'u'lláh urged was the independent investigation of Truth. Each individual is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one, does not admit of multiplicity, is not divisible. All will find the same foundation and all will be at peace.”

“It is imperative that we should renounce our own particular prejudices if we earnestly desire to seek the Truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and Truth on the other, we cannot succeed.”

“Reality or Truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity which is one and unchangeable. If they seek the Reality itself they will agree and be united; for Reality is indivisible and not multiple. It is evident therefore that there is nothing of greater importance to mankind than the investigation of Truth.”

—‘Abdu'l-Bahá.

A SWEDISH NEWSPAPER REPORT

TRANSLATED BY SELMA GUSTAVSON

The following is an extract from the Swedish paper "Svenska Dagbladet" reporting an interview with Mrs. Stuart W. French of Pasadena, Calif., on a recent visit to Stockholm.

THE [Bahá'i] Movement has proved itself able to recreate the hearts and lives of people and so to make of them spiritually new individuals. A firm and acceptable foundation has already been established by this Movement on which thinking people of all religions, races, nationalities and classes can unite themselves into one single harmonious family. The Bahá'ís believe that their teachings, for the first time, have created precepts for the upbuilding of a new civilization, in which cooperation will take the place of competition, friendship of animosity, revolt will give way to willing assent and selfishness and worldly desires to the will of God.

Bahá'ís do not stand in opposition in any way whatsoever to the existing religions. According to the Bahá'i teachings all the great religions are only parts of one Divine Plan and all the great prophets and

founders of religions have taught the same great fundamental truths. It is their biased followers and disciples not being able to see the Reality who have fallen into strife among themselves. In our day, however, humanity has attained to such spiritual capacity that it is ripe for the purpose of uniting in a universal religion; and through the technical developments of railroads, steamboats, postal system, the press, telegraph, and telephone, airplanes, wireless telegraphy and radio the material contact between people has been facilitated. And through Esperanto a means has been supplied for facilitating the understanding between peoples of different languages. The only thing still to be demanded is the change of hearts. It is for that the Bahá'ís are striving. Bahá'u'lláh is our Prophet and it is He Who will create the New Era into which humanity is about to enter.



"We must cast out prejudice, fear and greed, which make it impossible for us to think. They cause the heart to rust and a rusty heart cannot weigh the hard, cold facts."

—Honorable Henry A. Wallace,
Secretary of Agriculture. In an address to
fifteen thousand farmers at Camp Grant.

CURRENT THOUGHT AND PROGRESS

"International war is international madness; but a mad man might force the world into it again. Even so, I hope the rest of the world would join to get the mad man in some way into chains just as we do when an individual mad man runs amuck upon our streets."—Dr. Robert A. Millikan of the California Institute of Technology.

THE most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.—Albert Einstein—*World Digest*.

"THE NEWSPAPER of tomorrow will deal with revolutionary ideas, with daring social experiments rather than tarry too long among passing incidents, frivolities and empty rumors. I look for more informational articles recording progress in architecture, drama, music, literature, the leisure arts, science and religion, written by specialists who bring to their task keen intellects, well-furnished minds. . . .

"The reading public of tomorrow will have scant patience with newspapers run by professional patriots, by political demagogues, and promoters interested solely in dividends. Party organs have ceased to serve, and belong to the past of journalism rather than to its future.

The newspaper of today and tomorrow, caught in the vortex of social reconstruction, is to have a tremendous share in building a more enlightened civilization where all men may have a better chance to work and live. Business, industry, politics, affairs of government, the

vast pageantry of contemporary life, await the skillful interpreter who knows whereof he writes.—Prof. H. F. Harrington, School of Journalism, Northwestern University. *Alumni News*.

"Not INDEED by fratricidal strife, but by the cooperation that is God's will, can the nations solve the great problems of our era".—Dr. Engelbert Dollfuss of Austria, at the last session of the Council, *Assembly of the League of Nations*.

THE ANNOUNCEMENT this week of the British government's plan for the immediate construction of a new railway project to begin at Haifa and extend across the Transjordan to the remote regions in Persia has stirred a new awakening to tourists' possibilities in the Near East. The plan to parallel the great biblical rivers of the Tigris and Euphrates with electric engines has already brought a changed attitude of mind from native communities, according to steamship and tourist officials who see Haifa and Palestine the center of expanding arteries in the new empire development.

"No project since the Suez Canal has offered possibilities of such a trade and tourist boom for all eastern Mediterranean coast ports," said one travel authority. . . . The projected railway lines, to cost more

than 7,000,000 pounds, will make Haifa the western terminal. The old biblical coast city, with its influx of Jewish colonists and capital, is already being transformed into an industrial port.—*Washington Star.*

“THE MACHINE has not betrayed us. We have betrayed the machine. Science and technology have given us the means by which we may emancipate the race from poverty, drudgery, and insecurity. If we now prove incapable of using these means to the full, the verdict of history upon us will be that we were a people strangled by our own success.”—Dr. Glenn Frank, President University of Wisconsin.

IS THE world finished? Have we reached the pinnacle of progress already, with nothing outstanding ahead of us? The Glooms would have it so, but 500 leaders in science and industry believe otherwise; and, in no uncertain terms, proclaim, by inference, that today is our period of adolescence. They say the 21st Century will be the “Coming-of-Age” Century of mankind.

The occasion for the expression of this philosophy of achievement was a meeting in the Hall of Progress in the General Motors Building, Century of Progress Exposition, to which these 500 specialists were invited by Alfred P. Sloan, Jr. Were it not for the fact that these men are all hard-bitten realists who deal in facts rather than dreams, one might be inclined to suggest that they had allowed their imaginations to run away with them. Their predictions of what we may expect

in future years were so amazing as to be almost beyond conception.

Such fields as housing, transportation, medicine, education, communications, radio, television, new consumable products, and new useful services came within the range of discussion by these learned men. One by one they spoke, and all agreed that science and industry are on the threshold of great achievements.

Airplanes will be powered from stations on the ground. Electric motors will run by sunlight. Infectious disease will be eliminated. Regular transoceanic airplane schedules will be run. Slums will be wiped out by low-cost pre-fabricated houses. Man will live to the Biblical threescore years and ten. All houses will be air-conditioned. Facsimile radio will “manufacture” your “newspaper” in your home. These are but a few of the suggestions of what developments to look for in the next decade, according to various authorities at the meeting.—Editorial, *Scientific American.*

FORTY YEARS ago, a young Czechoslovakian, Thomas Bata, was so shocked by the fact that so many of his fellow-citizens walked barefoot because shoes at that time were too expensive, that he decided there and then to do something about it. He started manufacturing cheap shoes and he died a millionaire, but to the end of his life he was inspired by the same ideal. And there are many people like Bata who work for a definite purpose other than that of making money.—Condensed from *Le Mois*, Paris, *Magazine Digest.*

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THE BAHÁ'Í MAGAZINE

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QUESTIONS



MIGHT THERE NOT EMERGE OUT OF THE AGONY OF A SHAKEN WORLD A RELIGIOUS REVIVAL OF SUCH SCOPE AND POWER AS TO EVEN TRANSCEND THE POTENCY OF THOSE WORLD-DIRECTING FORCES WITH WHICH THE RELIGIONS OF THE PAST HAVE, AT FIXED INTERVALS AND ACCORDING TO AN INSCRUTABLE WISDOM, REVIVED THE FORTUNES OF DECLINING AGES AND PEOPLES?

—SHOGHI EFFENDI.



“Is it true . . . that vast numbers of people in today’s life are morally ill and spiritually famished, and that the only satisfaction of their need is through vital, personal religion? Is it true that most of what passes for religion in our day is a travesty and that the prevailing religion of the churches is sterile and unreal—unsoud in its working belief in God, insincere in the hiatus between what it professes and what it really attempts to live, and pitifully inadequate to the spiritual demands of the age? . . . Is it true that our civilization is tottering in imminent peril of mortal collapse and that its illness is, fundamentally, not political and economic, but spiritual? . . . Is it true that we have been brought into our present unhappy distress by the whole character of modern life —its false goals, its pitiable pretense of human self sufficiency, its willful egotism, selfishness, and self destructive follies? Is it true that there is no promise of escape from our threatened fate except through radical social conversion—that is a complete about-face from the character and habits of modern life—and unless the way be prepared by world-wide spiritual revival?—Henry P. Van Dusen, *The Atlantic Monthly*.

“Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá’u’lláh and to meditate upon the World Order, which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization.”—Shoghi Effendi, *The World Order of Bahá’u’lláh*.

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"But the principal cause of these difficulties lies in the laws of the present civilization, for they lead to a small number accumulating incomparable fortunes, beyond their needs; whilst the greater number remains destitute, stripped, and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction."

—*'Abdu'l-Bahá.*

THERE IS A tremendous change taking place in popular psychology —a shift from goals of individual prosperity to goals of individual security. In the past the opportunity to make individual wealth was inevitably accompanied by possibilities of failure and of want. The past industrialistic system has contained many different types of insecurity, all due to some factor of the capitalistic state. There has been insecurity due to illness or accident; insecurity due to old age (this form of insecurity has tremendously expanded as the working career of the modern industrial laborer has been shortened); insecurity due to unemployment.

Even before the present world depression various governments had attacked with varying forms of insurance this problem of insecurity in the life of the workman. No country however had arrived at the dramatic point of guaranteeing support to every individual. Today in the midst of the depression no government could long stand which did not in some way or other guarantee life to every citizen, no matter how humble.

At present in this country the important subject of unemployment insurance is being attacked by committees of research, and the government is pledged to find some way of preventing such a cataclysm of un-

employment and want as we have known for the past few years. It is a greatly involved matter and calls for human engineering on a huge and complicated scale, but if the government concerns itself, as it should and must in the present age, with the greatest good for the greatest number a solution to this pressing problem will be found.

It is not only the industrial laborer however who is experiencing insecurity today. The immense scope of the present depression has disillusioned the masses of the people as to the efficacy of thrift. Bank savings have proved no barrier to poverty. Fortunes in stocks and bonds which erstwhile yielded splendid incomes have become worthless as to current needs because no dividends have been forthcoming.

Thus today both the laborer, and the capitalist (in the form of the investor from small to great), have found themselves in the same predicament. What can be done about it? There is widespread insecurity in the midst of a ridiculous plenty. We have within our country a surplus of raw materials, a surplus of labor, and a surplus of needs and desires. If these three factors could be brought together, all want would be abolished. Yet the whole situation waits upon the catalytic of

money to perform this union. If these three factors are brought together without the medium of money, which is certainly possible, we have state socialism. To many this appears the ideal solution. It is not however the solution which the Bahá'i World State offers. The Bahá'i economic system is a controlled or balanced capitalism which permits self-interest to operate within restricted spheres.

Self-interest is still the strongest motivation of effort and efficiency. Human nature as it is today and as it will be for thousands of years to come cannot act collectively without some scope for the profit motive. It is as idle to seek to abolish that motive as it is to seek to limit sex expression to the purpose of procreation. Human organized society must be based on reasonable grounds of human psychology.

But how can the self-seeking motives in the industrial and commercial life of the world be controlled so as to prevent the evils of present day individual capitalism? The control cannot be purely political for this reason—political organization is an expression of the people and a people who universally desire uncontrolled opportunity for the satisfaction of greed will find ways of violating or vitiating government regulation.

A certain measure of control must be contributed partly by popular opinion. The right kind of combination of government function and of a new economic consciousness will make possible the new economic order of the Bahá'i World State which may be described as a modified form of capitalism.

The Bahá'i State requires no one

to serve without motives of personal reward. Self-seeking incentives are allowed still to operate, but within the practical range of mutuality as between individuals and between classes. It is to be a fifty-fifty proposition. All economic enterprise must be fair. It must be mutually advantageous and the rewards and profits must be equitably distributed as between the classes.

This great law of mutuality and equity is the only possible basis of security whether economic or political. Any government which desires stability must offer clearly perceived advantages to the vast majority of its citizens and any government which would endure to-day must guarantee economic security. How is this to be done?

IN THE BAHÁ'I State there are four main provisions which will inaugurate complete equity and mutuality as between labor and capital; and which will so spread the profits of industry throughout the entire population as to maintain a steady equilibrium between investment, production and consumption.

First: Labor throughout all industry will share in the ownership, management and profits of factories; and this not by illusionary methods of stock purchase but by mere fact of workmanship. Thus labor will receive not only wages but also a share in the dividends. In this way the profits of industry will be so distributed throughout the masses that consumption will always be able to equal production, and the recurrent chronic depressions of the past will be thus avoided.

Secondly: Sharply graduated in-

come taxes will prevent the accumulation of large fortunes. When such a system of taxation is effectively put into action, it will discourage men from even an attempt at amassing large fortunes; it will no longer be any advantage to gain enormous incomes since the State will take a large proportion of this income. Such a system of taxation limiting huge aggregations of capital within individual ownership will make a vast change in the industrial system, throwing open once more all industry to the ambition of small operators, thus giving greatly expanded opportunity to the average person of commercial or industrial ability.

Thirdly: Whatever of fortunes are allowed to be accumulated within this modified capitalistic system will tend to be widely distributed at death both by inheritance taxes and by the provisions of the law of Bahá'u'lláh which arranges for many definite bequests. Thus usage in the New World Order would distribute a fortune at the death of its owner among relatives even to the third degree, including also teachers of children.

Fourth: The habit of voluntary giving, which already has reached—if we view it historically—a unique proportion in this country, will be vastly enhanced in the Bahá'í State, the charitable tendencies being increased.

Hand in hand with this new industrial order will go a direct economic responsibility of the State toward every citizen. Everybody in the Bahá'í State is guaranteed a livelihood. The State assumes responsibility either of giving employment to the individual or of supply-

ing him with the necessities of life. Thus no citizen of the Bahá'í State will suffer privation and want. Such a guarantee on the part of the State is an enormous responsibility and calls for a highly intricate form of human engineering. Already however we have seen the dawn of such ideas. The governments of the future will not shrink from this obligation, no matter how arduous or complicated is its application.

As we have said above, even the most perfect type of political-economic organization would fail to flourish unless it had the support of the majority of its leadership. There must take place simultaneously a new organization of economic life within the nation, and a new individual enlightened conscience and consciousness. In the New World Order of Bahá'u'lláh these two things go hand in hand, and of the two the latter is in reality the more important. There must be achieved a new vision, a new aim, a new purpose; this is the major endeavor of the Bahá'í Teachings and it is most significantly accomplished.

But this is Utopian, you may say. Yes, it is Utopian in the sense that it is a plan for a better world. But this is the day of Utopias, is it not? It is a period alive with change. Bahá'ís pledge themselves to the achievement of the great Transformation—a New World Order which will definitely work to abolish poverty and want and to eliminate exploitation and organized injustice the world over. Its aim is the establishment of brotherhood and justice, both political and economic. Bahá'u'lláh has said: “O Oppressors on Earth! Withhold your

hands from tyranny, for I have pledged myself not to forgive any man's injustice. . . ."

Many an ancient prophecy is being fulfilled today. Malachi's—"I will be a swift witness . . . against those that oppress. . . ." is as strikingly true in this remarkable epoch as it was to the Christians, who in the period of the decline of the great Roman Empire realized more keenly than any other group the dramatic purposes of destiny in destroying old forms and breaking

to pieces ancient injustices and oppressions.

So today Bahá'ís realize, as no other groups can realize, the vastly constructive purposes of destiny underlying all the cataclysmic changes of this age. Out of it all—the terror, the suffering, the travail—will emerge a New World Order based on mutuality and justice. It is worth working for. In fact, is there anything else today that is worth working for, in comparison to this?



"What a wonderful century this is! It is an age of universal reformation. Laws and statutes of governments civil and federal are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. It is evident therefore that counterfeit and spurious religious teachings, antiquated forms of belief and ancestral imitations which are at variance with the foundations of divine reality must also pass away and be reformed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. If we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race."

—‘Abdu’l-Bahá.

THE SOCIAL FABRIC . . .

"Be not occupied with yourselves.
Be intent on the betterment of the
world and the training of nations."

—*Bahá'u'lláh.*



TAKE ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sickness waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. . . . That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one Universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error. . . . Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest."

CONSIDER the civilization of the people of the Occident—how it has occasioned commotion and agitation to the people of the world. Infernal instruments have been devised and such atrocity is displayed in the destruction of life as has not been seen by the eye of the world, nor heard by the ear of nations. It is impossible to reform these violent, overwhelming evils, except the peoples of the world become united upon a certain issue or under the shadow of One Religion."

REILIGION is the greatest instrument for the order of the world and the tranquility of all existent beings. The weakening of the pillars of religion has encouraged the ignorant and rendered them audacious and arrogant. Truly I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy."

Sye sons of intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart!"

—*Bahá'u'lláh.*

A MESSAGE: THE NEW WORLD ORDER

LUCY J. HEIST

*"It should be noted . . . that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism."**

—Shoghi Effendi.

ABOUT once in a thousand or two thousand years new laws of living are released in the world of humanity. At present new principles have been working in the minds of men for nearly a hundred years making great changes and a slow revolution in thought. These invisible divine influences, like magnets, are drawing thinking men all over the world, and they are weaving these new principles into the life of mankind.

The masses are slowly responding, with much running to and fro, not knowing what it is all about. The leaders are now realizing that a New World Order is at hand. They see the world as one huge neighborhood. Realizing the importance of world consultation for the past few years they have been struggling with conference after conference for world disarmament and peace. But this can only come through the working out of the great law of unity which is the law emphasized for this New Age.

But meanwhile the nations are struggling in a world chaos of fear and suspicion, preparing for self-defense, while the dangers of war grow, equally with the growth of armaments. The ideal of gradual and simultaneous disarmament is

held out to the world in these conferences, but the nations seem afraid to let go.

MRS. FRANKLIN D. ROOSEVELT says in her book, *It's Up to the Women*:—"We are building more ships, not because we want to fight, but because we are afraid not to live up to our neighbor's strength. Europe is alive with rumors of war. The world is sitting constantly on high explosives. We are told that all life is based in nature on principles of *survival of fittest*; but the world is evolving new ideas, and we find that policy no longer satisfactory."

She also says—"The time has come when quarrels shall be referred to courts of law, for an international police force. . . . The challenge to organize a new social order all over the world would have possibilities that would take the place of excitement of war; it would establish a will to peace, a new conception of life, a real International Court, and a real League of Nations."

Mrs. Roosevelt thinks that "women and youth have a special obligation to the new social order which is growing up about us." Many are speaking of this new so-

* The Dispensation of Bahá'u'lláh, p. 53.

cial order, which is being felt and recognized all over the world, as the only way out.

One man says,—“In the confusion of a broken world order, we are groping blindly for the way to economic understanding and social justice; ignorance and untutored thinking still hold men back from the vision of God.”

WHAT IS THIS vision of God? What is the Divine Plan? It was given to the world nearly a century ago, by a great World Teacher, such as comes to the world from age to age, to establish new ways of living, according to the needs of that particular time in which He comes. This great Teacher gives a new blue-print to humanity. He plants the seed in the old order of the day. Then the old order disintegrates, and the new order grows out of its chaotic condition. This new World Order has been growing and evolving until soon the leaders of humanity are bound to recognize it as a pattern destined to embrace the whole of mankind. Statesmen all over the world are struggling to adjust changing conditions to the old methods and it cannot be done.

The principles belonging to the new World Order are, among others:—“The Independent Investigation of Truth,” “The Oneness of Mankind”, “The Accord of Science and Religion”, “The Equality of Men and Women”, “A Universal Auxiliary Language”, “The Abolition of Prejudice”, “Education for Every Child”. All of these lead to Universal Peace and this requires a new Administrative Order for the World.

This plan includes a real League

of Nations, a World Court, a Universal House of Justice, an International Police Force to keep the peace, a solution for economic problems, and social justice. There must not be the very rich nor the very poor.

THE LEADERS of mankind might well approach and examine this new World Order; it is the remedy for a sick world; it blends and harmonizes. Contrast its slow steady growth with the devastating forces of disintegration that are assailing the outworn institutions of present day society!

This new administrative order shows a new vitality, a courage, vision, hope, discipline, unity, peace and power. You say, can all this grow out of a bitter chaotic world? Does not a water-lily grow out of a stagnant pond? The flower of a future civilization is budding now.

Are we not told that God doeth whatsoever He willeth? Think of the civilizations that grew out of the effort of Moses, of Jesus, of Muhammad!

Thinking men are giving warning of a civilization tottering right now. But they are also getting glimpses of this new administrative World Order which is evolving and taking shape all over the world and which is founded on the purpose of God for this day, the Unity of Mankind, Universal Peace,—the Kingdom of God on earth.

There is a Movement in the world embracing all these teachings. It was announced some seventy years ago by the great Law-giver, Bahá’u’lláh, Whose coming was promised by all the religions of the world.

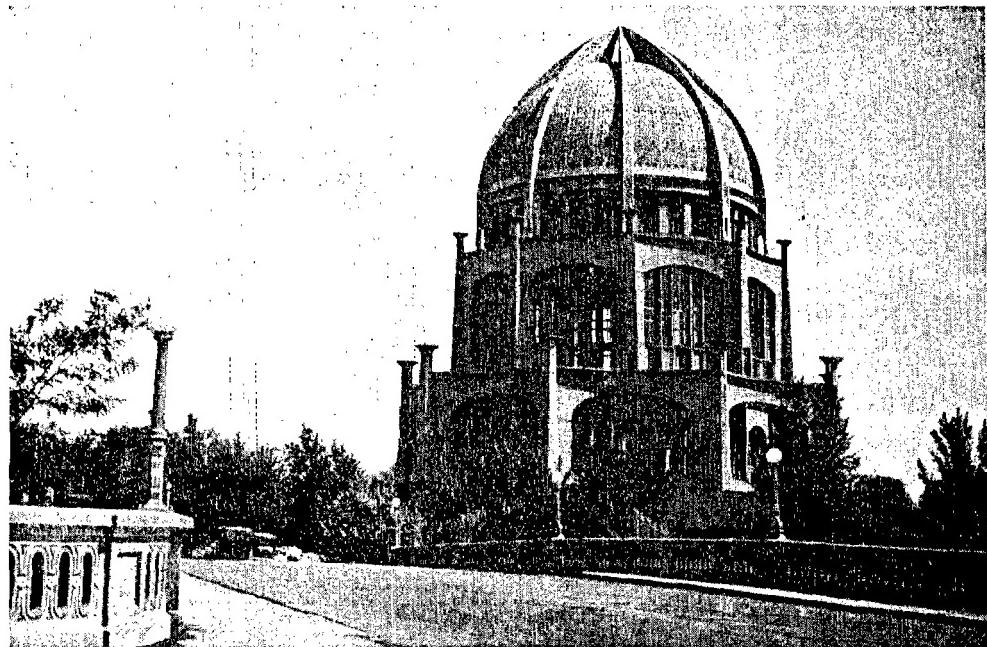


Photo by George D. Miller

Bahá'i House of Worship in course of construction in Wilmette (near Chicago) Illinois.

TEMPLE ECHOES FROM THE WORLD'S FAIR

DR. ZIA BAGDADI

The Bahá'i Temple: "A befitting and concrete embodiment of the spirit animating the Cause standing in the heart of the American continent both as a witness and as a rallying centre to the manifold activities of a fast growing Faith."

—Shoghi Effendi.

WHEN the Century of Progress Exposition was opened in Chicago a year ago, the Bahá'ís used this opportunity to acquaint the people with the significance of the Bahá'i Faith, first, by giving occasional lectures at the Hall of Religions, and later by placing an exhibit in a prominent place in the heart of the Hall of Religions. As the writer was one of the many volunteers who had the privilege of assisting in this service he wishes to set forth a few of the features which distinguished the Bahá'i ex-

hibit from the others; to repeat some of the questions often asked by thousands of visitors and to give brief answers to them; and to report some incidents observed and remarks repeatedly heard, all of which indicate public reaction toward the Bahá'i Movement and its Temple. In this way the readers of the Bahá'i Magazine may get a comprehensive idea of the fulfillment of 'Abdu'l-Bahá's promises, especially in regard to the influence of the Temple on mankind during the days of the greatest exposition ever known to man.



By night the Fair is a glowing wonderland of light, color, and beauty.

TO THE BAHÁ'IS the World's Fair means a century of spiritual progress as well as material progress; to others it means material progress only. Bahá'is demonstrated the instruments of universal peace—remedies for all human ailments and problems, the means for the establishment of Divine Civilization. Others demonstrated the newest machines and most modern devices of industry, agriculture and transportation. Bahá'is attributed this century's miraculous progress and achievements to no other reason than the coming of the Promised One of all nations—the Glory of God, Bahá'u'lláh. Others attributed success, discoveries, inventions and the advancement of science to human endeavors only, unaware of the Source of all inspiration. In their exhibit, accordingly, the Bahá'is had only one aim,—to convey a heavenly message which brings true happiness, real prosperity, and permanent security to all mankind. This heavenly message was embodied in a small model

of the beautiful Bahá'i Temple, made by Mr. Louis Voelz of Kenosha, Wisconsin. The chaste beauty of this miniature temple held the attention of many and a Bahá'i was always at hand to explain how the principles of world unity and brotherhood for which the Temple stands, are, through the power of Bahá'u'lláh, the remedy for the sick world.

"WHAT IS THE purpose of the Bahá'i Temple?" was one of the first questions asked by those who paused to examine the Temple model. To this we answer in 'Abdu'l-Bahá's own words:

"Temples are the symbols of the reality and divinity of God—the Collective Center of mankind. Consider how within a temple every race and people is seen and represented; all in the presence of the Lord, covenanting together in a covenant of love and fellowship; all offering the same melody, prayer and supplication to God. Therefore it is evident that the church is

a collective center of mankind. For this reason there have been churches and temples in all the divine religions."

At one time 'Abdu'l-Bahá impressed upon me the importance of building the Temple. It was in the year 1920, in the city of 'Akká in the Holy Land, as we were passing in front of a very old church. He stopped suddenly and pointing to it called my attention to the fact that were it not for that little church not one of the followers of the Christian Faith could be found or seen in the city. No other power on earth than this humble church could protect and unite such a small community of Christians for more than thirteen hundred years in a Muhammadan land under fanatic and despotic rulers.

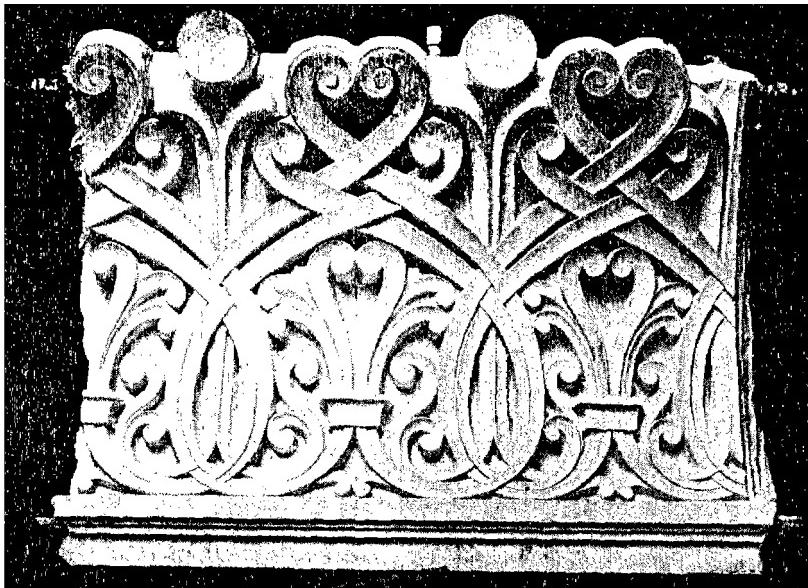
ANOTHER QUESTION commonly asked was: "Why build such a costly building when the huge sum of money now being spent on its ornamentation could be used for material benefits to mankind?" To this we reply that it is for the benefit of all mankind and for nothing else that the Temple has been built in the utmost beauty. Bahá'u'lláh has said: "O Concourse of Creation! O People! Construct homes (or Houses of Worship) in the most beautiful manner possible in every city, in every land, in the name of the Lord of Religions. Then commemorate thy Lord, the Merciful. . . . Verily by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened."

Few people yet realize that the remedy for this sick world must have a spiritual foundation. In

speaking of the erection of this Temple 'Abdu'l-Bahá has said: "Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity."

THIS LEADS US to another question often asked: "In what way does the Bahá'i Temple differ from other temples and churches, and how can one expect more benefit from this one temple than from others?" Those who give only a passing glance at the Temple may carelessly speak of the design as oriental, but those who inspect it even briefly see that the design is new and unique. Indeed, according to the master minds of world famed architects and engineers the Bahá'i Temple is "the first new idea in architecture since the thirteenth century." The idea behind it and for which it stands is equally new—the idea of the unity of mankind and of the essential oneness of all religions. In the words of the architect of the Temple, the late Mr. Louis Bourgeois, "the Bahá'i Movement is the fusing of the essential spiritual elements of all religions and all philosophies." Explaining further he says: "Into this new design, then, of the Temple, is woven, in symbolic form, the great Baha'i teaching of unity—the unity of all religions and of all mankind."

The Bahá'i Temple, so exquisite and perfect in all the details of its conception and execution, so perfectly symbolic of unity, is a most powerful influence in bringing the



Showing the design of the clerestory section now nearing completion

people into a consciousness of the need of world unity and of the vitalizing power of the teachings of Bahá'u'lláh. Shoghi Effendi helps us to understand this when he says, "it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on the one hand by spiritual communion with His spirit, and on the other by the intelligent application and the faithful execution of the laws He revealed, that the salvation of a world in travail must ultimately depend."

"How is THE building of the Temple financed?" Many of the Fair visitors who went to Wilmette to see the Bahá'i Temple and attended the meetings, found to their amazement that there was no such thing as a money collection, returned to us with this question, "Who pays for the building of the Temple and from where does the

money come to run the affairs of the Movement?"

Our answer is simply this: That the Bahá'ís throughout the world have the reputation of being a self-sacrificing people. They do not ask material rewards for their services rendered for the sake of God and humanity. They have no priesthood and clergy to support. Therefore joyously and generously they are ready at all times to contribute according to their best ability to carry on their transactions and support the administration of the Cause.

"Truly I say," 'Abdu'l-Bahá once wrote, "the friends of God (i. e. the Bahá'ís) display wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár (the Temple). This spirit of sacrifice has been especially noteworthy among the friends in the Orient. In regard to this 'Abdu'l-Bahá said, "Until this day an event of this

character has never transpired, that from the East and Asia contributions were forwarded to the West for the building of a temple. Verily this is a cause of astonishment for the people of perception."

"Do THE BAHÁ'IS believe in Christ?" was another question asked many times. To those who are familiar with the Bahá'i Teachings this query seems strange indeed. We assure all that the Bahá'is believe in Christ and in all the divine Messengers of God. "Bahá'u'lláh established Christ in the East," said 'Abdu'l-Bahá. "He has praised Christ, honored Christ, exalted Him, called Him 'the Word of God', 'the Spirit of God', raised the name of Christ to supreme summits of glorification. Throughout the Orient Bahá'is have illumined the lamp of Christ and spread His mention."

BESIDES THESE and other questions which were asked many interesting incidents occurred. One of the most striking was as follows: One day a handsome young man stopped and after gazing at the model his face flushed, his eyes sparkled and with a voice intense with emotion he said, "Do you know that this Temple has saved my life! You see I am a flier, and once while returning to Chicago during a severely stormy night I was lost because nothing below was visible. I became desperate and prayed. Soon after I saw the light through the dome of the Bahá'i Temple. Then I knew where I was."

One Sunday afternoon a family of three came from some distance to

attend the Service in the Foundation Hall of the Temple. They had heard about the Temple and wished to know for what it stood. After the service they expressed their extreme happiness over what they had heard and wished to come again as they had missed part of the talk. One of the group added that he had been a seeker all his life and his soul was hungry for just such a message as he had heard. The next Sunday they were present again and this same man publicly announced, with sincere devotion and great happiness, his faith in the Bahá'i Cause. Since then the members of this family of three have been rendering important services to the Cause.

During the past summer a gentleman from a distant city heard that "sun worshippers are building a temple at Wilmette, near Chicago!" When he finally went to Chicago, just for curiosity's sake, he went to see the Temple. He was so impressed by the Temple and the Bahá'i teachings that after further investigation he declared himself a believer in the Bahá'i Revelation.

In short many are those who through their visit to the Temple are now studying the Bahá'i teachings, wherein they have found their hopes and all their heart's desires. With the World's Fair in full sway the rush of visitors and tourists may be compared to the waves of the sea. What a commotion, what a spiritual attraction, what a heavenly inspiration, what eternal bestowals are emanating from this sacred sanctuary, this House of Worship, this Bahá'i Temple! Blessed are those who know.

PORTALS TO FREEDOM

(An Autobiographical Story)

The reader will find in the following article a most gripping description of the spiritual evolution of a soul in this day and generation. It is full of human and spiritual interest. The author wishes his name withheld for the present.

MY life divides itself, in retrospect, sharply in two. The years before I met 'Abdu'l-Bahá look to me now much as the ten year old child might be imagined to regard his matrix life, assuming him capable of that keen vision. The comparison is apt, also, from another angle; for, just as a child of ten has still before him experiences of vast and unimagined heights and depths, splendor and shadow, so I, the twenty-two year old youth of the spirit, look back indeed upon the forty-five years of gestation, recognizing the fact of that necessity if birth were to occur, but beyond that fact knowing little or nothing of the trivial causes which could lead to such effects. How much less, then, is it possible to estimate the future of the twice-born soul throughout unimaginable ages of life in all the worlds of God. If the wood in which the earthly sap flows briskly still is capable of such a flame, how great the conflagration when, freed from the laws of the world of nature, the fire kindled from the Sinaitic Tree becomes ablaze! Truly birth is the great event but, compared with the second birth the first is only a feeble significance.

THE FALL and Winter of 1911-12 is a period marked in my memory as months of great unhappiness. Life, in all that composed its deepest values, seemed to have left me high

and dry on the banks of its swiftly-flowing stream. Outwardly all was well but that inward voice that adds, "All is well indeed," was silent. I know of no greater disappointment, no more terrible depression than that which comes to the sincere soul which, seeking God, finds Him not.

For many years I had found myself unable to accept the conventional connotations of such words as God, Faith, Heaven, Hell, Prayer, Christ, Eternal Life, etc. In very early manhood I had come to grips with the goblins of superstition masquerading as churchly creeds and had cast them out, but no satisfying, spirit-bearing convictions had come to take their places. Perhaps for ten years my thought life was frankly and positively agnostic. But these were great years nevertheless, for they were portals to freedom. But, alas, that freedom had failed to bring peace. I began to suspect that freedom without a guide and teacher fell little short of anarchy. True I still had the teachings and life of Jesus of Nazareth, and never had I failed in love for them. But I failed woefully in the practice of them. And even a casual glance at the lives around me and the civilization men called "Christian", convinced me that so far as any practical parallel between words and deeds were concerned there were few, if any, Christians in the world, and certainly no expressions of social, eco-

nomic and national life worthy of such a name. Besides this objective fact impossible to evade or deny, I was confronted by the even greater difficulty of the confused thought life created by years of scientific, philosophical and theological study and reading. In all these cross currents of human speculation my frail skiff had all it could do to keep afloat and the struggling oarsman little hope of finding his desired haven by following any one of them.

One day I found in the library of a village rector where we were spending a summer's vacation, a volume of the works of William Ellery Channing. His sermon on the occasion of the ordination of Jared Sparks in Baltimore in 1844 opened a new horizon. Perhaps one could be free and yet have a guide freely chosen! Thus began a period of about fifteen years of so-called liberal study, thought and preaching which, on the whole, can not be said to be fruitless years for work was sincerely done and doubtless necessary lessons learned. But measured by those inner standards which from boyhood had subconsciously been cultivated, these were barren years.

Was this to be the fruit of mystic dreams, of God-ward yearnings, of passionate longings to aid just a little in the uplift of sorrowing humanity around me? To preach once a week; duly to make my parish round of calls on elderly spinsters and the sick to whom my visits were simply what I was paid to give; to build churches to hold a handful of people; never to forget the collection, for which lapse of memory my treasurer was always

scolding me, and to fill in odd hours with reading of the latest modern philosophy in order to pass it on to my unsuspecting congregation with appropriate annotations,—did this round of living contain the germs of that "Truth for which man ought to die?" Was it my own fault that I had missed the point and was I a fool in that I could not adjust myself to that definition of success which found its goal in a wealthy congregation, the whispered, "That was a mighty fine sermon", the annually increasing salary?

Well, anyway, suffice it to say I was desperately unhappy. I had tried the orthodox scheme; I had tried to sail the uncharted sea of—"I don't know;" I had tried the "Liberal Faith" and I found myself approaching spiritual bankruptcy. A balancing of life's books showed me in debt to God and Man. It had not yet begun to dawn upon me that to be recreant to either was to be in arrears with both, and that spiritual insolvency is assured when freedom of the mind is assumed to mean liberty to follow every will-o-the-wisp of human philosophy.

IT WAS in October of 1911 when those first stirrings of influences which were to change the course of life throughout all the Worlds of God came to me. I picked up a copy of Everybody's Magazine from a casual bookstall and found therein a rather complete article on 'Abdu'l-Bahá and His projected visit to America. I shall never forget the thrill this somewhat commonplace story gave me—commonplace, I mean, in comparison with the *reality* of that story as future months were to unfold it to me.

Again I heard the inner voice which since very early youth has come to me again and again: "Come along up." I read and re-read the story. Here was a Man who had indeed found a Truth for which He was not only willing to die but had died, a *living death* covering sixty years of torture, banishment and imprisonment, and who had seen many thousands of His followers willingly and joyfully face a martyr's death. And above all—O happy marvel!—here was a man who placed money where it belonged, beneath His feet. He never took up a collection!

I read and re-read that glorious and tragic story and filed it away in my voluminous twenty-five volume scrap-book. There may have been a vague purpose in my mind of making that story the background of a sermon some day. To such human uses do we often put the *skyey* glimpses God vouchsafes us. Which is well; or would be if those heavenly visions found utterance in our lives as well as through our lips.

IT MAY have been an indication of my spiritual unrest and sense of frustration that had prompted me some months before to organize in Jersey City what we called *The Brotherhood Church*. It had no affiliation with my regular denominational work. No salary was attached to its service. It tried to be in fact what its name indicated: a group of brothers of the spirit aiming to express their highest ideals in service to struggling humanity. Our meetings were held in a large Masonic Hall every Sunday evening, since my suburban church held services only in the morning. How little one can estimate the great results that may flow from even slight

efforts undertaken in a sincere spirit of service. It is hardly too much to say that had not this *Church of Brotherhood*, as 'Abdu'l-Bahá later called it, been inaugurated and carried on for a few brief months, the *Sun of Reality* might not have risen for me for many years, if ever upon this little planet.

For one of the members of the Board of Trustees was a man whom I had grown to respect and love deeply. This was Clarence Moore. His health was none too good and he suffered, at intervals all too short, from blinding headaches, indicating a pathological condition which, a few months later, carried him from this world. His nature was one of the humblest and sweetest I have ever known. None was too lowly or poor to be denied his understanding love; none too casual an acquaintance to make him hesitate to seek to find and touch with healing art the hidden springs of sorrow and distress which all conceal. His tact seemed never failing and his faith in human greatness boundless. He had no money, or little, to give. He had more, the key of universal love which unlocks every heart.

Clarence came to me one Sunday evening just before the service was to begin and handed me some notes, saying: "I am not feeling well enough to stay this evening for I am very tired with some work I have been doing and in connection with which I want to ask your assistance." "How can I help?" I said. You know I am only too glad if I can assist in any way."

"Well," he said, "you see it's like this. I have for some years known of a world-wide movement which seems to have great spiritual and social significance. Friends of

mine have found in it much of value and inspiration which so far have seemed too high and deep for me to fathom and explore. It occurred to me that your knowledge and experience in such matters might assist me to a just appreciation. So, this afternoon I attended one of the meetings of this group in New York and made some rather full notes with the idea of submitting them to you for your criticism and opinion."*

I was dubious. There was no connection in my mind between this movement and the magazine article I had lately read, and I hesitated more than a little. Oriental cults, eastern philosophies, and the queer supposedly idealistic movements of which there are so many, had never appealed to me. But, of course, I thanked him and on my way home in the train that night I studied his notes carefully. Interesting, I thought, heart-stirring a little but that was about all except that I looked forward to further discussion of them with my friend.

WITHIN A FEW days the mail brought to me an invitation to attend a "Bahá'i Meeting" in New York at which a Bahá'i friend from London, England was to speak. At once I connected this with Mr.

Moore and his notes. He had evidently given my name to someone and with this result. I was disturbed. I had no desire to be drawn into any movement or interest which might distract my attention from my legitimate work. I was on the point of throwing the card into the waste paper basket. Only the thought of Clarence, his selfless service, his friendship and love, deterred me. I could not refuse his request that I investigate.

So I went, although it entailed an evening wasted, as I thought, and a midnight return to my home which, in my then state of health was a not inconsiderable hardship. How slight the occasion upon which often hang great and vital issues! Suppose that I had refused to go! Nay, suppose that Clarence Moore had allowed his physical weakness, his need of rest that Sunday afternoon to weigh too heavily against his desire to serve; if the material had overbalanced the spiritual in his mind that day I probably would not be writing these words twenty-two years later. Indeed, Sir Launfal to the contrary notwithstanding, Heaven is not given away, God cannot be had for the asking unless with that asking goes all that one has.

(To be continued)

* I came to know much later that this was just his characteristically humble and tactful way of enlisting my attention. He had long loved the teachings and his daily life was their application.



THE HEART HAS SEASONS

I know the heart has seasons
Like fields that drink sweet rain.
Only the heart drinks tears
Instead, and grows with pain.

—*Silvia Margolis.*

THE DYNAMICS OF A CHANGING WORLD

MARION HOLLEY

All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. . . . New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion.

—'Abdu'l-Bahá

EVERY religion has seen great days and nurtured its heroic men. Every religion has released upon its home environment a power of such purgative vigor and insistent purity that the entire complex of culture, from basic institutions to characteristic individual traits, was in each instance stirred and reshaped according to a nobler pattern.

It was to this mighty social influence that the Báb alluded when He asked, "Has He (God) not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muhammad, His Prophet?"¹ The men to whom He spoke, Persians of the Shi'ite tradition, reared in a sentiment of admiration for Muhammad and to a just evaluation of His attainments, recognized the verity of the Báb's words and were inflamed by them to ardent emulation. But we of the Occident lack standards whereby to judge the Prophet's power. With alien and stubborn hearts we neglect His teachings, while our historical susceptibilities are so dulled by mediocre schooling that even the sudden drama of Islam's birth and rise fails to seize our attention. Yet the impact of Muhammad upon the East and upon the world was terrific.

Arabia, in those days, was un-

tutored and uncouth. The average Bedouin, although courageous and fiercely devoted to his own small family and tribal groups, scarcely surpassed the crudest American Indian tribe in cultural attainments. He was a polygamous fellow, both as to wives and gods. Of the former he had enough that he valued a full-blooded horse more highly. Of the latter he counted three hundred and sixty-five, and this fact, far from creating in his heart a commensurate respect, left him free to indulge his passions and pursue a proclivity for drunkenness and gambling. For would not his misdemeanors be overlooked in the crowded disorder of heaven? At any rate, these people accepted life so naturally and were so persistently and flatly human, so little filled with the thirst for nobility either of mind or spirit, that they produced a culture which has been described as "savagery."²

In the meantime, across the Mediterranean sea European men were doing little better. Rome's imperialist vigor had dwindled into a pathetic senescence which was powerless to withstand the invasions of restless barbarians; while the early Church, remote from its source of inspiration, Jesus, was losing the spirit of simple devotion and fellowship and beginning its accumula-

¹ Nabil's Narrative, "The Dawn-Breakers," p. 94.

² Von Keler, "Essence of the Koran," p. 5.

tion of temporal power. Europe had slipped into that dreary period which we call the "Dark Ages," when "society had grown stagnant, and there was probably not much more to record in a whole year than happens in the course of a modern day."¹

INTO THIS world a Prophet of God was projected like a fiery meteor across the sodden and uninspired scene. For eleven brief years he exhorted the Bedouin tribesmen, shattered their gods, abolished their dearest customs, and cleansed them of a depraved morality. Muhammad, the camel-driver, so intoxicated his obscure followers that Arabia, which heretofore had exerted an incidental influence upon the course of events, suddenly became "a garden of fine men" who, by their ardent faith and an inexhaustible enthusiasm for culture, "created a society more free from widespread cruelty and social oppression than any society had ever been in the world before."² There can be no question about it. Arabia was transformed by a dynamic religious ideal, and it was the vitality of Islam which, penetrating Europe's sluggish veins, stirred the Christian world to a defense and emulation that carried it into the modern phase. These are not fantastic assertions; they are sober truth, as inescapable as a thousand more obvious and prosaic facts of history.

BUT THE study of history is not without its dangers, for our minds have a curious inclination to set

down as ordinary and matter-of-fact those things which have been merely observed. Genuine comprehension, far from contenting itself with a superficial description, must always reach into the causes and motivation of phenomena. It is not enough to trace in the historical process a succession of great epochs, nor to discover an inseparable coincidence between those periods and the life-spans of great "religious myths,"³ nor yet to deduce by logic that the causal factor of each new period must indeed be sought in the energy created by religious faith. It is not enough to count over the names of great Founders and Prophets, and by the simple gesture of recognizing them, think to relegate their unique achievements to a fool's paradise of inevitability.

The world is not automatically saved when a Prophet enters it. Anyone who saw or has read "Green Pastures," Marc Connelly's outstanding play, will remember that it required more than God's good will to inveigle man into the "paths of righteousness." It was an indispensable phase of Islam's triumph that Arabia became a "garden of fine men," that the message of Muhammad not only dazzled and intrigued His followers, but persuaded them to an irrevocable inward change.

To STUDY the writings of Bahá'u'-lláh is to become convinced that the proud days—the vibrant and heroic days when religion, born into a new integrity, speeds to its fulfillment,—are not, as some would persuade us, forever dead. That this is "a

¹ Thorndike, "The History of Medieval Europe," p. 163. ² Wells, "Outline of History," Chap. 31. ³ A term used by Spengler in "The Decline of the West." ⁴ 'Abdu'l-Bahá, "Bahá'i Scriptures," p. 273.

new cycle of human power”¹ becomes a belief of intimate and tenacious strength, until to deny an obvious physical fact would be simpler than to erase or neglect the overmastering impression of authority created by Bahá'u'lláh. When He testifies to the “inconceivable greatness of this Revelation,” one believes Him; one knows that, for all Islam's enviable accomplishments, “had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: ‘I have truly recognized Thee, O Thou the Desire of the Divine Messengers!’ ”²

But let us be honest, all of us who, by some grace of destiny, have fallen under the magic of His words. Neither Bahá'u'lláh's words nor ours will suffice. Not all our ardour and enthusiasm as new-fledged devotees, not our weightiest testimon-

ies nor wisest arguments, not the sincerest idealism of our hearts will impress this decadent society or lift it from its stagnant course. The business of changing a world is above all a realistic one. The ambition may originate in a great faith inspired by a prophetic Leader. But the business itself is a hard one—concrete, exacting, detailed, discouraging, even ordinary. It involves a struggle, the struggle that every man invites who dedicates his life to God.

Today the impetus is new, the vigor of spirit flows with a new momentum, the goal beckons with mysterious new fascination. But the virtues are old, and in the World Order of Bahá'u'lláh as in Muhammad's Islam, “one particle of chastity is greater than ten thousand years of adoration.”³

(To be concluded)

¹ Abdu'l-Bahá, “The Dispensation of Bahá'u'lláh”, p. 11. ² Ibid, p. 13. ³ Tablet of Abdu'l-Bahá, translated for Mrs. Charles Bishop by Ruhi Afnan.

A PROPHETCY

“The mere fact that a person is learned does not mean that he is free from prejudice.”

THE academic life also has its fashions and fads, even though they are of different nature from the fads of the man on the street. These fashions are not permanent; they are bound to change. Today the fad is a materialistic view of life and of the world.

A day will soon come when it will become deeply religious and spiritual. In fact, we can discern the beginning of such a change in the writings of some of the most eminent souls and liberal minds. When the pendulum will start its full swing, then we shall see all such eminent men turn again to God.

—Shoghi Effendi,
“Baha'i News”, No. 80, p. 5

SUMMERWEEK AT ESSLINGEN

HELEN PILKINGTON BISHOP

"The dissemination of high thoughts is the motive power in the arteries of this transitory world; yea, it is the soul of all peoples."¹

—‘Abdu’l-Bahá.

OUR classroom was the terrace adjoining the miniature home collectively owned by the Bahá’ís of Germany. The cottage lies on the hillside in old orchards carpeted by tall grasses. Abreast of the hilltop is “Katharinenlinden”, a monumental tree, the namesake of the Queen who reigned here a century ago. That tree looks down upon the configuration of the valley: to the left the old walls of Esslingen; on the dim horizon the Hohenzollern estates; to the right the jade-green dome of Katharina’s mausoleum. Beyond it lies “Stuttgart, a new town only seven hundred years old”—and once the stud farm (garden) of the Duke of Wurtemberg. Afterwards, the latter expanded his dukedom into a sweeping area by yielding mercenaries to Napoleon. The Duke’s castle is gone, but the old forest creeps up to the cornfields. The peasants greeted us with the traditional “Gruss Gott”. Late afternoons, the forest rythms captured us: easy it was to slip back into the fantasies of the Gothic mind and overburden beauty by describing sirens and goblins,—“a bogey behind every toadstool”. The mushrooms were a practical wonder and the delight of the evening’s soup!

IN THIS quiescent background we broke with the past and shared in the new era of creativeness initiated by the Báb. A new center of learn-

ing has been dedicated at Esslingen. Its origin like that of the great medieval universities is humble,—but it has the forward look to the future. Greater than a university is this summer community realized through Bahá’u’lláh: therein rich and poor, learned and simple, old and young work and play and worship together.

The lectures carried us at flood tide into the stream of universal history: ethnology, psychology, philosophy and art woven into a pattern culminating in the World Order of Bahá’u’lláh. His divine Manifestation in its secret relations to the universe was penetrated, and the intellect confronted with ideas regimented into a formidable system. The method of these distinguished teachers is that same art of synthesis perfected by the German mind: an effort to encompass the whole of things and find a unity of experience, then to give its truth as a formula.

IN HIS exposition of this Revelation ‘Abdu’l-Bahá has made it indubitably clear that the Point common to human experience is the appearance of the Prophet of God. This theophany occurs at fixed intervals from age to age; and it is man’s source of life and light and love.

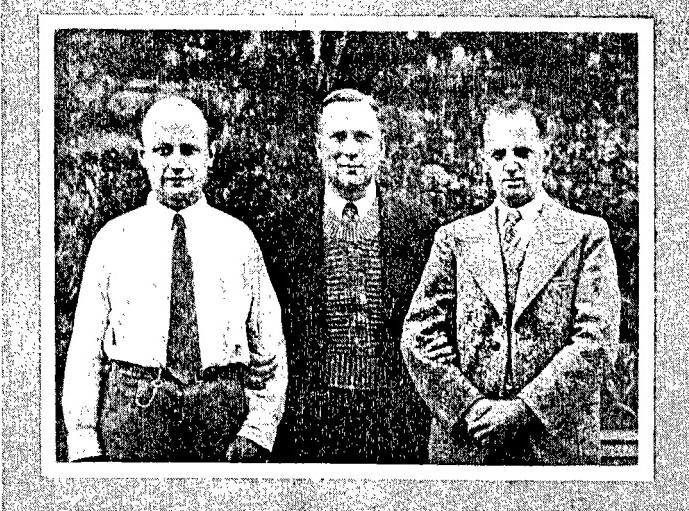
Hegelian minds enthrall, but it was not the lure of words which held me through two-hour lectures. My

¹ The Mysterious Forces of Civilization.



*Friends
gathered for
the Esslingen
Sommerwoche
(Summerweek)*

Visitors representing America, Switzerland, Bulgaria, Jugoslavia, Persia, Austria, Holland. From left to right, standing: Mr. Charles Bishop, M. Morched Zade, Mrs. Thomas Collins, Mrs. Max Greeven, Frau Epple, Herr Franz Pollinger; sitting: *Mrs. Charles Bishop, *Miss Marion Jack, Mrs. Louise Gregory, Mr. Max Greeven, Mrs. Ludmila Bechtold.



Left to right: Dr. Adelbert Muhschlegel, Dr. Hermann Grossmann Dr. Eugen Schmidt, lecturers at the Summer School.

German guides me only through the marketplace; hence, I was dependent upon post-mortem translations. I suffered no withdrawal of consciousness for I sensed a deep rich sentiment almost transparent, a geniality and warmth and tenderness which embraces aliens into fraternity. Antagonisms give way to an exceptional unity in Esslingen. Men are dominant; leadership is intelligent; authority is unchallengeable. What are to be the differentiating characteristics in the Faith since the world community will be a unity in diversity? What equalities are legitimate? Is intellect sovereign or do we assert the prim-

acy of the moral will? Is "the race to the swift, the proud and the strong?" Or shall "the meek inherit the earth"?

In an amazing passage of the *Germania*, Tacitus declares that the Germans sprang from the Persians. The accumulations of evidence lie in the roots of race, language and mythology, besides a maze of culture traits. Loyalty is exalted among both peoples. That loyalty which is born of twenty thousand Persians who gave "the last full measure of devotion" will assist the mental power of the Bahá'is of Germany to fulfill the expectations of 'Abdu'l-Bahá.



THE PRACTICE OF SELFLESSNESS

MURIEL IVES BARROW

"How long fiest thou in the atmosphere of self?"—Bahá'u'lláh.

THESE words are familiar to Bahá'is. Other words, couched in other phrases, spoken by other Prophets, but always carrying the same plea and advice and command, are equally familiar. Why do we not heed? How long—oh, how long—will we continue to fly in the atmosphere of self?

Surely it is not through desire that we stain our wings with this dark mire of selfishness; that we throw between our hearts and the Great Light this black shadow of our own ego. From the first moment during which our souls stir and begin to struggle upward, then on and on through a long series of trials and tests and battles, we are

continually fighting against the surge of self; against the attempt to raise the flickering torch of our own puny wish in opposition to the flooding Light of the Will of God.

We pray for release from this conquering ego—for there is not one of us who, having entered the lists in this tourney between the soul and self, willingly permits the self to rise triumphant. But we find that prayer is not enough. This is the day of deeds and not of words. So to pray with folded hands, even though one pray with streaming eyes and imploring heart, is not enough. Then what may we do? How may we overcome this enemy which is so firmly encamped within our gates?

What attack shall we make that we have failed to make? What crack in his armor may we discover?

THIS IS THE day of deeds and not of words. Therein, it seems to me, is the answer to the problem. *Deeds and not words.* We must learn to school ourselves actively in the technique of selflessness. We must train ourselves as consistently as a runner trains himself for a race. How foolish and short-sighted a runner would be if, for weeks before a race, he did nothing; if, when asked concerning the race, he would say, ‘Oh, yes, to be sure I shall run; but when the time comes breath and muscle and endurance will be given me.’ Yet is not that the attitude we are prone to take regarding this matter of the self? Oh, yes, we will be selfless—when the great crises come; when the tests of endurance and courage and even martyrdom arrive, we shall be completely selfless. But shall we? How can we guarantee to Bahá’u’lláh the complete devotion of our hearts and utter selflessness of our beings if, up to the moment of crisis, we have proved nothing? How can the runner guarantee his wind and endurance if, up to the moment of the race, he has not tested and trained his capacity?

So we must develop, and maintain a constant, never ceasing, technique of selflessness. We must practice, in the small matters of our daily lives, such a perfection of detailed selflessness in order that, when any moment may arise to test the degree of our selfless devotion to the service of Bahá’u’lláh that moment, may it come never so unexpectedly, will find us ready with sure endurance and strength.

I say in the small matters of our daily lives. I mean exactly that. The small trifling matters that clutter up the waking hours of us all. As an example: One prefers cream in one’s coffee. For some reason or other having cream in one’s coffee offers complications. Shall we insist upon the cream or shall we go without?

Let us consider the consequences of asking for cream. We receive the cream and our palate is grateful. Our palate becomes a little more sensitized to the smoothness of cream. The groove in our mind, which demands such niceties, becomes a little deeper. The part of us, which panders to the appetites and wishes of the body, becomes a little more firmly established. Not much, of course. So little that one considers it not at all. But yet—a little. One more very humble soldier has been added to the lists of self, drawn up, in battle array, to defeat the soul in its struggle toward flight.

Now let us look at the consequences of refusing to pander to the appetites and wishes of the body which, in this instance, involves the sacrifice of the sweetness and smoothness and general delectability of cream in our coffee. The first effect of our refusal is an instant sense of inward peace which is the result of our having, by our *action*, stilled our inner conflict. Then there comes a deep sense of spiritual joy which is the triumphant singing of the soul because of the victory, even such a slight victory, over the self. But of greater importance than this is the fact that we have deepened the groove in our minds which is slowly forming the habit of sacrifice.

the point. Why cannot we live, day by day, so that we form, slowly and carefully, the habit of sacrifice? Why cannot we train ourselves in the technique of selflessness just as the runner trains himself in the technique of running? Is it not as necessary that we prepare ourselves for the great service before us as that the runner prepare himself to win his race?

Let us be clear concerning this goal of selflessness to which we would attain. Let us not confuse selflessness with asceticism, since we are taught clearly that the good, the beautiful, the delectable things of life in this phenomenal world are for our enjoyment and benefit. So asceticism can be no virtue. No, not asceticism; rather a degree of clear selflessness wherein we may rest serene alike in the midst of famine

or in the profusion of abundance. Where wealth and poverty are alike to us, and where, in perfect truth, we may have no thought of what we may eat or what we shall wear or where we may rest our bodies at the time of sleep. For these are great days which are upon us.

"Take no thought for yourselves or your lives—whether ye eat or whether ye sleep, whether ye are comfortable, whether ye are well or ill, whether ye have friends or foes. For all of these things ye must not care at all. Look at me and be as I am. Ye must die to yourselves and to the world; so shall ye be born again and enter the Kingdom of Heaven. Behold a candle how it gives its light. It weeps its life away drop by drop in order to give forth its flame of light."**

* 'Abdu'l-Bahá, "Divine Art of Living," p. 90.



"Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abha Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

—Shoghi Effendi.



One of the groups photographed at the Bahá'i Summer School for the Western States, Geyserville, Calif.

x Seated xx Latwaver

THE SPIRIT AND INFLUENCE OF THE WESTERN STATES BAHÁ'I SUMMER SCHOOL

CHARLOTTE LINFOOT

"How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these Bahá'i Teachings! How glorious the task of those who are called upon to vindicate their truth and demonstrate their practicability to an unbelieving world!"

—Shoghi Effendi.

IO have lived for two weeks in the atmosphere of a Bahá'i Summer School is to have tasted of the quintessence of fellowship and love. Words do not describe its effect upon the individual. One must experience it to understand it, and having experienced it one is able to comprehend to some degree at least the underlying purpose and pene-

trating spirit of the World Order of Bahá'u'lláh.

This was particularly true this year at the Western States Bahá'i Summer School at Geyserville, California, which was convened at the very hour when a protracted altercation between Pacific Coast waterfront workers and their employers took on the proportions of

a general strike which threatened to cut off all cities and towns within a radius of fifty miles from San Francisco Bay from all sources of food and gasoline supplies.

Unperturbed by the confusion that held the vast population in its grip, and drawn by the magnetic power of Bahá'i love, a large number of Bahá'is, some from the very heart of the strike area, assembled at the Unity Feast under the Big Tree on the Bosch Place to partake of the heavenly joy of reunion and to delight in the peace that "passeth all understanding" on the part of the uninitiated. New friends who might have come with some curiosity or even uncertainty quickly found themselves responding to the irresistible spirit of the occasion and living magnificently that fundamental principle of the Bahá'i Faith—the brotherhood of all mankind. Even the material food savored somewhat of heavenly manna because of the strike difficulties encountered by the committee which provided it.

The real spiritual joy of the gathering, however, was consummated in the sharing of messages of greeting from old friends and new. While a number of the pioneers of the Summer School were absent for the first time in eight years, their hearts reached out across oceans and continents to mingle in the spirit and to derive new inspiration for their tasks in distant lands. As always, the day slipped away all too quickly for those whose duties did not permit them to remain for the classes, but as they returned to the problems of the strike days ahead they carried with them new strength and greater faith in the ultimate triumph of love and light.

BEGINNING at nine o'clock Monday morning with devotional services under the Big Tree, the Summer School classes continued for two weeks with the largest enrollment in the history of this particular school. In its membership were representatives from fourteen Bahá'i communities, several residents of the village and surrounding towns, and a number of teen-age boys and girls who were not only most attentive students but who contributed to the musical programs which preceded each session.

In accordance with the wish of Shoghi Effendi, Guardian of the Bahá'i Faith, the curriculum consisted of three subjects: the History of the Bahá'i Faith; the Principles of Bahá'i Administration, and Fundamental Bahá'i Principles. One hour was devoted to each subject daily, the leaders having been chosen because of their particular study of or ability to present the various subjects in each course. Although many of the former able teachers were missing, their places were filled by new and young leaders who give great promise of outstanding service to the Cause of Bahá'u'lláh.

Only those who have studied deeply that remarkable narrative, "The Dawn-Breakers," the text of the first subject, can appreciate the spirit which moved the speakers and transported the group in imagination to the scenes of the early days of the Bahá'i Faith. As the stirring story unfolded day by day, one grasped a deeper conception of the mighty epoch which prepared the way for the glorious dispensation of Bahá'u'lláh, and became impressed anew with the great bounty bestowed upon the world by Shoghi

Effendi through his translation of this magnificent history which for all time will remain the authentic record of His Holiness, the Báb, and His disciples.

As if to preserve an appropriate balance between the spiritual and the practical, which is one of the principles of the Bahá'i movement, the second hour each day was devoted to the discussion of some aspect of Bahá'i administration. Although fully realizing that the present generation stands too close to the birth of this great movement to grasp its full implications, one was able to glimpse now and again the grandeur and beauty of the plan so perfectly revealed by Bahá'u'lláh for the regeneration of human affairs. As the history of past religions was reviewed one saw fully that they failed in the fulfilment of their purpose, not because of any weakness in their spiritual impulse but because of the inability of man to establish the kind of institutions which would permit the full expression of the powers released into the world by their Divine Founders. Apart from acquiring a greater knowledge of the motivating principles of the new World Order contemplated by Bahá'u'lláh, one became deeply conscious of his individual responsibility for learning and obeying the new spiritual laws which will eventually permeate all human relationships.

The third session was more or less in the nature of panel discussions on various social principles of the Bahá'i Faith. Much very interesting material from outside authentic sources was presented to illustrate the trend of affairs and thought in the world today. The

closing hours of this division, however, were devoted exclusively to the study of the most recent communication from the Guardian of the Bahá'i Cause to the American believers, entitled, "The Dispensation of Bahá'u'lláh." The great power of this document penetrated the consciousness of every student and it was the means of establishing a unity of understanding and faith which far surpassed the results of any previous course.

So intently did the members of the Summer School live in its spiritual atmosphere that one forgot entirely that there was quarreling and strife in the world. Here was a *new* world but a very practical one, seriously investigating all the spiritual truths involved in the economic, political and social problems concomitant with evolving society.

It was not all study, however. While the morning discussions were frequently resumed after luncheon under the Big Tree, the afternoons were generally left free for rest, recreation and individual study. Social gatherings arranged by the Geyserville friends, the annual dinner at the local farmers' grange, and the "jinx" around the camp fire at the beautiful Griffith Park at Santa Rosa, provided social outlet for young and old, while hikes to the redwood grove, swimming and canoeing parties gave the children and young people opportunity to engage in activities suited to their physical energies.

In order that those in the village of Geyserville and the surrounding area might have opportunity to hear some of the outstanding teachers, two public meetings were arranged—one in the village itself and the other on Sunday afternoon at Griff-

fith Park which attracted an audience far beyond the capacity of the amphitheater to accommodate.

Perhaps no greater testimony to the influence of the spirit of the Bahá'i Summer School can be cited than this: that there appeared one afternoon a young professor, not a Bahá'i, who had once given a series of lectures on the Summer School

program. Agitated by the strike disturbances he had witnessed in the strike in San Francisco, he said he had come to seek an hour's peace and quiet among the friends of God. In departing he asked that he be permitted to carry back with him to the scene of his labors the strains of the Bahá'i song of benediction.

YOUR VOICE

(To a Bahá'i teacher who recently made a trip through Australia.)

Your Voice is like a most
beloved flute
That translates every tongue,
sings into the Soul
Of all mankind.

Some notes are gold, the gold
of ripened corn,
Bringing fulfillment
and security.

Some of your notes are brown
as Mother Earth,
And sound her song of gladness
after rain.

Some notes are black,
For you have seen the depths
of all despair,
Yet from your lips, they are
black velvet light.

I love your red notes best,
For they are sorrowing virgins
Grieving for war-torn youth,
And flashing, flashing from
your Soul
Come notes of white, white
Light
That blend your Voice into an
ecstasy of Loveliness.

O Voice of the most beloved
Flute,
Sing on, for Earth's Springtime
is near.

—R. C. M. Searby.

CURRENT THOUGHT AND PROGRESS

"The present League of Nations is resting on an outworn and insecure foundation. A New League is needed to cope with the complexities of a modern world—a League fashioned in terms of today and tomorrow."—Dr. Nicholas Murray Butler, President of Columbia University. *Washington Star.*

COOPERATION must be the leading thought, not country. The World must be organized into one commonwealth. National armaments must disappear and only a sufficient police force remain to keep order; without order anarchy would reign, and we would be plunged back to savagery. Continued increase of armaments will bring complete dissolution of civilization. . . . Those countries in which women are most interested and active in public affairs are democratic and peace loving."—Arthur Henderson, President of the Disarmament Conference at a dinner given by the *Women's Organizations of the Consultative Group.*

"THE LIBERAL scientific research—man's eternal search for truth in its vast ever-changing forms—cannot be too highly encouraged and praised. Limit this unfettered search and man's thought channels become confined within a narrow frame. If expression of thought is not permitted free sway in its efforts to expand into greater and greater spheres, our entire culture withers and begins to suffer from spiritual anemia."—Crown Prince Gustaf Adolf of Sweden. *From his address at the Spring Festival, Uppsala University.*

THE MILITARY organization ac-

hieved by the West during the Nineteenth century is monstrous, inhuman and absurd. To raise armies of millions of men by arming all citizens from the age of 18 to 45 is one of the most extravagant and dangerous ideas the human brain has conceived.—Gugelmo Ferrero, *Eminent Historian of Europe.*

AN EMOTIONAL disturbance may be the cause of such physical diseases as stomach ulcers, goiter, and diabetes. Not merely the symptoms of such ailments, but actual changes in the tissues of various organs and glands may be produced by emotional factors alone.

These facts, showing the close relation between mind and body and personality, were brought out at a meeting of the American Psychiatric Association and were particularly emphasized by the association's presiding officer, Dr. George R. Kirby of New York.

Figures from various big diagnostic clinics show that for about half the patients who come in with complaints of physical disease no sign of such disease can be found by the most careful examination with X rays and all the other aids of modern medical science. Even in animals emotional shock or disturbances can produce physical diseases.

Psychiatrists hope that physicians in the future will not only

examine a patient by taking his pulse and blood pressure and by X-ray pictures but will analyze or examine his personality and his emotional make-up as well in order to find the real cause of his ailment and how to treat it.—*Science Service.*

STOCKHOLM—The sponsors of the twenty-sixth Esperanto Congress, now in session here, declared today it was the greatest in the history of the language movement.

Its 2,000 delegates, representing thirty nations, were greeted on their convocation Saturday with an address of welcome by the Governor of Stockholm. Since then representatives of the various countries have delivered reports on the progress of Esperanto in their countries.

They said particular advances had been made in Holland and in North Africa, where Arab tribes were said to be using the "universal tongue." Mrs. Manja Gernsbacher of Cologne is president of the congress—*New York Times.*

WHY IS MAN, why are all of us, why is the world at large in such a terrible state of misery at this present moment? . . .

The present time is not an economic revolution but a spiritual revolution. Our state of perturbation is psychologic rather than physical and it will continue until the millions of people who are now working at a new conception of the good and desirable life, shall have given us a new ideal in keeping with the demands and the necessities of our new world.

We, the people of today, are

passing through the most momentous and far-reaching changes that have taken place since the beginning of recorded history. Science has made us the undisputed masters of all the forces of Nature. There is enough grain to feed everybody. There is enough wool to clothe everybody. There is enough stone and mortar to keep everybody decently housed. And a vast surplus of time should allow everybody a reasonable amount of leisure. And yet the picture all around us is one of vast hopelessness and despair.

Something therefore must be wrong with the picture! That is what we say. Would it not perhaps be a little fairer to confess: "Something is wrong with ourselves"?

A civilization that has made the accumulation of inanimate objects the chief aim and purpose of life is never going to enjoy the hearty co-operation and the undivided loyalty of the more intelligent members of the community.

To have or to be! I shall submit that terrific sentence to all those who have eyes to see and ears to hear and that true spiritual courage that is the base of all permanent progress. Hendrik W. Van Loon—*To Have or To Be.*

"THE WORLD'S eyes are opening to the fact that the majority of young men would refuse to fight if another war broke out. The only men in the future who will be deemed great are men who have lived for their fellows and not on them,"—Dr. Stanley Russell of Toronto, at the *International Convention of Optimists Clubs.*

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NOVEMBER, 1934

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THE BAHÁ'Í MAGAZINE

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OUR UNIVERSAL GOD---A Prayer

RAYMOND FRANK PIPER

Professor of Philosophy in Syracuse University

Thou art Lord of all!
Thou workest in near places and Thou workest in far places.
In the farthest strangest landscapes of all spaces,
 Thou art Lord of Power and Genesis.
In countless constellations of fiery suns is manifest
 Thy everlasting love of creation.

Thy mind has leaped beyond the cosmic fringes of far lonely stars,
 to vision new universes of vivifying light.
In Thy Spirit, awaiting Thy animating Word,
 lie the ethereal forms of infinite possible worlds.
And if ever Thou hadst dreams, what inscrutable imagery!
 what pageantries of transcendent glories.

And as Thou dwellest in the farthest,
 so Thou dwellest in the nearest and the smallest.
Thy quickening Spirit ever stirs in those marvelous realms
 that are forbidden to man's finest magnifying glasses.
There atoms are palaces, and pearls as big as suns.
There move the primal energies of things.
There somehow are born the children of the stars.

Oh that we knew the magic bridge that runs
 between Thy thoughts and the seeds of all things!
Yet we acknowledge in humility that the secret of creation
 would not be safe in our sinful hands.
Thou darest not trust more power to hearts than consist not of love.
Thou alone art perfect love!
Thou art Lord of all!

What matters then where on this chip of earth
 I lay down my head to sleep?
Thy Spirit envelops me, Thy Spirit permeates me,
 as sunlight a crystal sphere.
Thy heavenly peace falls upon my mind as silently, as ceaselessly
 as moonbeams on still waters.
The magnificence of the star-strewn firmament quiets my too active mind.
The heavens' ineffable serenity infects me with irresistible calm.
Thou art my invisible, ever-present Friend.
In peaceful sleep my soul departs somewhere to live in Thy mysterious care.
Amen.

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"It is plain and manifest that the surest means toward the well being and prosperity of men and towards the highest object of civilization, the liberty of the citizen, are love and friendship and the most intimate union between all individuals of the human race. Nothing in the world can be imagined or rendered easy without union and agreement; and the true divine religion is the most perfect cause of friendship and union in the world."—*'Abdu'l-Bahá.*

"THE CRY today is for order," says Dorothy Thompson, "for order and security, as a refuge for a disorganized, atomized, self-destructive society. It is the desire for order and security which is behind every movement in the world today."

A great cry is going up all over the world for economic security and for stability in organized human living. Never in the memory of living man has the world been in such a universal chaos and apparent disintegration. Today the adventurous and creative spirit of man therefore needs to be turned not to the discovery of new lands and new riches underneath the surface of the earth, but to the discovery of new modes of human organization, new patterns for civilization which shall bring to harassed humanity the stability and security for which it longs and which it must find or perish.

MANY LEADERS of great caliber are working with devotion and inspiration in their respective countries to bring to pass such improvements in political and economic organization as may solve the pressing evils of the day and restore the unemployed to a life of usefulness and steady labor. And all of us, with whatever degree of mental capacity we possess, are pondering on the causes

and possible cures of this worldwide depression, since self-interest brings home to every one of us the necessity for a solution to these colossal disturbances which, more disastrous even than earthquakes or tidal waves, have brought suffering and woe to millions, and have forced upon everyone that fearful consciousness of insecurity which at present besets all living.

Many causes have been assigned for this chaos in which the world finds itself today, and many cures have been suggested to set humanity again upon its feet. May we consider here one cause which, however large a portion it may bear to the total causes of the world depression, is a factor of such importance that no security or stability will ever come to humanity again until this cause is eliminated. The cause I speak of is the disruptive influence of centrifugal emotional forces working for disunity not only externally as between the various nations and peoples of the world but also internally within practically every nation on the planet. Never, it seems, have hatred, fear, suspicion, war hysteria, been so universally potent; the period just prior to the World War was harmony itself as compared with the war-imminent situation which exists today. And within each country the struggle of classes is steadily and persistently

eating into national unity and prosperity.

THERE CAN be no security where stability is lacking; and there can be no stability where there is disunity. It is absurd to seek to build upon a theoretical foundation of economic and political reforms a stable and secure civilization, while the realities of life are surcharged with these passionate forces of disunion. "Today the greatest need of the world," said 'Abdu'l-Bahá "is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the differences and divergences of nations will be woefully augmented."

Men of vision must build not only more perfect and more equitable institutions, but they must also work strenuously to overcome the psychology of disruption and disunity which prevails universally today. This latter task is a spiritual process that cannot be accomplished by merely intellectual or scientific remedies. A strong spiritual medicine is required to alleviate such a fatal disease.

Many leaders of thought and action are proclaiming this pregnant truth, that the world will not recover from its prostration until spiritual remedies are applied. But the consciousness of this truth is not nearly enough permeating the uni-

versal thought of mankind. More of suffering, more of catastrophe will be required before the world turns to its only means of salvation—the spiritual rebirth of humanity.

IT IS THIS great truth that the Bahá'í Movement first and last is proclaiming in its world-wide message of unity, peace and brotherhood. This noble ideal Bahá'u'lláh has been projecting into the world consciousness for over half a century, but not until today has the world been ripe for a realistic appreciation of the need of these great principles. The doctrine that the Bahá'í Movement enunciates is the superb truth of the essential oneness of mankind, and the necessity of realizing that oneness in every expression of human thought and energy — whether political, economic, religious or social.

The Bahá'í Movement does not only proclaim this great truth but has demonstrated it actually in the lives of various religionists, people of different races and nationalities. The power of unity to overcome every factor of difference and to eliminate the poisonous emotions of prejudice, hate, misunderstanding and suspicion, has been conspicuously shown in Bahá'í communities throughout the world. The literature of the Bahá'í Movement, including the writings of Bahá'u'lláh and 'Abdu'l-Bahá, have been translated and published "in no fewer than twenty-five of the most widely-spoken languages," and the unprecedented progress of the Bahá'í Faith is amply proven in "the rise and steady consolidation of Bahá'í institutions in no less than forty of

*Shoghi Effendi, "The Dispensation of Bahá'u'lláh, p. 7.

the most advanced countries of the world.” *

Every race, religion and clime has contributed zealous adherents to this great world movement which offers the only solution adequate to the need of the time.

AND WHILE this great living force expressive of divine evolutionary power is spreading over this grief-burdened planet, there is also dawning upon the consciousness of thinkers and leaders everywhere the necessity for just these principles which Bahá'u'lláh has enunciated—principles of universal peace; of world trade free from selfish barriers of nationalism; of justice and equity to labor; of the abolition of those insensate prejudices which so

divide blocks of human beings and set them off from each other.

At this very moment of intense darkness and despair—a period of critical danger to world civilization such as has not been since the days when the Goths overran the Roman Empire—in this period so full of terror to millions of individuals, one star of hope is leading the way—the hope of a new universal conscience of unity which shall bring healing to the nations. May the Divine assistance bring success to every institution and to every group of people who are working, no matter under what banner, to bring about this great Event which we are assured is actually destined to take place.



“Is it not a fact . . . that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world’s recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh’s supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh’s world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. ‘In every Dispensation,’ writes ‘Abdul-Bahá, ‘the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.’”

—Shoghi Effendi.

SEARCHING FOR THE ANSWER

RUTH H. BRANDT

"There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity . . . One is the influence of civilization—that development of the world of nature that concerns the material life of man. . . . The other is the divine influence, the holy and spiritual revelations which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity and perpetual life."

—'Abdu'l-Bahá.

MAN has always been a seeker; he has always sought for knowledge, striven for advancement, and yearned to know the unknowable. Centuries ago Job cried out from the depths of his anguish of heart, "O that I knew where I might find Him!" In the confusion and chaos of today we hear the same cry going up from old and young alike, the bewildered souls calling for help, the confused souls asking for peace and the doubtful for assurance.

What is man's destiny? Is mankind progressing? In what manner and by what means does man progress? These are some of the questions for which perplexed and hopeless souls are today demanding satisfactory answers. Let us search first for an answer to the last two of these questions examining as we proceed the thoughts of some of our modern writers who are calling the truths of science to their aid. But let us not neglect, in seeking light upon this problem, the shining words of Bahá'u'lláh and 'Abdu'l-Bahá.

HUMANITY seeking the light presents a picture—or rather a pageant—always in motion from the very beginning of human consciousness. Dr. Erasmus Darwin, the grandfather of Charles Darwin, saw this

picture and movement and expressed it in these words: "The world has been evolved, not specially created. It has risen little by little from a small beginning to an Almighty Word."

Julian Huxley, two generations later, adds a tremendous thought when he writes: "The reason mankind's movement corresponds with what we call progress and value, is that man himself is in the *main stream* of progress, and not in an eddy or backwater."

'Abdu'l-Bahá, speaking with the power of spiritual knowledge wrote: "Movement is essential to existence, nothing that has life is without motion. *Things* progress and then decline; but with the human soul there is no decline; progress alone constitutes the motion of the soul."

We find then science and religion agreeing that mankind is in the line of progress.

Is THIS progress of the human soul, of humanity, at a steady, gradual rate, or are there times of comparative rest and times of rapid advancement? Some years ago the Dutch botanist DeVries after experimenting with primroses a number of years gave to the world the "mutation" theory. He discovered that a certain primrose would suddenly, with no apparent cause give rise to

an entirely distinct species. He experimented with them over a period of years and bred fourteen new permanent varieties. His mutation theory is that it is not the small variations among individuals that determine the course of evolution, but these sudden and larger "mutations."

Since that time various scientists have taken hold of the same idea with regard to the advance of civilization, and have strongly emphasized their belief that human progress would have been impossible without the "mutations" or sudden noticeable great strides in human enlightenment.

The chief cause of such epochal advancements in human enlightenment can be traced to the appearance and influence of one of the great Divine Manifestations, those inspired teachers and prophets, such as Christ, Moses, Muhammad, who have founded new religions from which new civilizations have grown. Each one has brought a *greater knowledge* than had previously existed and an *added power* to comprehend it. They thereby injected into the *main stream* of evolution a *permanent gain*. Such a stream, augmented approximately every thousand years by a new influx of power which increases both its potency and its velocity *cannot stop*. Nothing can stop it. It flows on into eternity. "My Eternity is My Creation; I have created it for thee," we read in the Hidden Words of Bahá'u'lláh.

We find Floyd Darrow in his book, "Through Science to God," expressing this same thought when he writes: "Everywhere is ceaseless

change. Nowhere is there perfect adjustment and harmony, always a constant becoming, a never ceasing growth. The world is never finished, never a flawless work of art, but always striving toward perfection, taking its course it may be, toward that one far off divine event toward which the whole creation moves."

BUT WE find a note of fear creeping into some minds as they contemplate this evolutionary process. *Man, no longer at the mercy of blind forces, has become a trustee of the evolutionary process,* Julian Huxley affirms. But this very trusteeship is the foundation of fears expressed today by many thinkers that all civilization will crash into chaos, because trustees do not necessarily fulfill the trust vested in them. This danger is minimized for those who believe that there is a main stream of spiritual progress and that mankind—though not all men—is in this main stream which will go on. For those who have indeed found assurance that the spiritual power of Bahá'u'lláh is the *new impetus* that has renewed this current or main stream the fear is non-existent. Such ones know from experience the truth of these assuring words of 'Abdu'l-Bahá:

"The Bahá'i Movement bestows upon man a new spirit, a new light, a new motion. It enlarges the sphere of thought. It illuminates the horizon of the intellect. It expands the arena of comprehension. This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny."

With the impetus of this new spirit, new light, new motion, mankind will build a new world wherein economic justice prevails and

where all have equal opportunities for self-development. Thus man himself will develop into a new creature. Up to this time mankind has been passing through his childhood years. Now inspired by this new light, he is becoming spiritually mature and will not fail to be faithful to his trust.

BUT THERE is further confusion of thought in the face of present events in regard to the trusteeship of man over the evolutionary process. We see suffering and disintegration going on all about us. Are not these things signs of retrogression? In order to understand this we must realize that in the midst of rapid evolution a proportionate amount of dissolution is inevitable. Change is a law of life. We easily recognize this in the physical world where we see constantly going on about us decomposition and decay on the one hand, new life and growth on the other. In the world of human institutions there is also a necessity that the old should crumble and die making place for the new. New developments in science and inventions call for new methods and new institutions. It is because we cling so blindly and tenaciously to the old that calamities come. We are then swimming against the main stream of progress.

C. Lloyd Morgan recognizes this when he writes in his book, "Mind in the Making": "Mind in evolution means the coming into existence or being of higher and richer modes of fellowships. There is also a dissolution of fellowships, and perhaps without this dissolution, the evolution into newer and higher fellow-

ships would never be possible." And he adds that in the long process of the building up and breaking down of modes of fellowship, evolution has prevailed over dissolution. Were this not so the higher modes of fellowship would have passed away and would no longer exist.

Here we have the constructive side of disintegration. We might apply it to the various religions and sects. There has been great concern over the dissolution of fellowship in religion, since it is not understood that higher fellowships must be set up. Religion *renewed* will be upon a higher plane of fellowship. The scattering of congregations, the running to and fro among religions and cults, has undoubtedly been to a certain extent a seeking for higher fellowship, and to that extent it has been constructive and has been a seeking for the light.

In fact it is difficult in such a time as this to distinguish between the dissolution and evolution taking place before our very eyes. It is in truth like the springtime, when the torrents come and the floods rage and the driftwood is swept away, in order that new life may take its place.

IF MAN would save himself he must first be guided into the current and then swim with it with a sure and careful stroke. The Divine Manifestations of God are the guides who will keep us in this main stream of spiritual progress. Happy are those who recognize these guides at the time of their appearance.

Rejecting the Manifestation at the time of His appearance has occurred in every dispensation and

the deliberate persecutions that have taken place amount to cutting straight across the midstream of evolution—trying to dam its ceaseless flow. Thus those who crucified Christ set up their own momentum which could not fail to carry them into the backwaters. Yet only a few who were in power were deliberately evil. The great multitude who desired Christ's crucifixion were those whose minds were crystallized in the old doctrines and ceremonies and who therefore had no power to swim in the current of man's destiny. They were the heedless, the unaware. They became driftwood and the current could do naught but toss them aside.

Misconceptions and misinterpretations of religious thought tend to lead men out of the main stream of spiritual evolution. This is illustrated again and again in the insensate opposition of religion to modern science. This is because much of so-called religion has been based on dogmas and doctrines evolved in man's mind. For scientific truth can never be contrary to true religion as revealed by the Divine Manifestations of God.

Mr. Darrow in the book already referred to recounts these facts and continuing tells the story of how in defiance of organized religion Kepler's laws governing planetary movements were crowned and completed by Sir Isaac Newton's Law of gravitation which unlocked the very anteroom to the eternal verities of the universe. Commenting upon these unfoldments Mr. Darrow writes: "And thus through the conquests of these pioneers of

scientific discovery, the religious ideals of men and their conceptions of God had been given truer and nobler meanings. Indeed these paths of science had led to a more reverent knowledge of Him whose life is the soul of the universe."

SCIENCE has ever been the handmaid of religions freeing the mind for nobler and nobler conceptions of God, and bringing to light the means and inventions whereby man may provide a better way of living for all mankind. But religionists have ever been loath to acknowledge science as a helper. This makes us understand why today so many people are rejecting religion saying that it has always been an obstacle to progress. It is evident, however, to the careful thinker that science alone will never save the world from destruction, for we have only to look around us to see to what diabolical uses scientific inventions and discoveries are being put. The world needs both, but religion must be pure,—uncontaminated by man-made doctrines.

"Man has two powers and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station."

So spoke 'Abdu'l-Bahá in explaining the need the world has for both material and spiritual advancement. Is not this knowledge man's true destiny?

YOUTH AND THE JOB

DALE S. COLE, M.M.E., E.E.

"When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind."—'Abdu'l-Bahá.

IN a recent article in *The Scientific Monthly* on *Psychology and Re-employment*, Prof Morris S. Viteles starts his discussion with the very challenging and pertinent question, "What am I going to do about a job?"

This query stabs alike, now and again, into the consciousness of the youth in schools and the older ones out of employment. It lingers there, too, with the persistence of chronic pain.

But before any attempt is made to comment on the answer, the "job of life" should be defined for behind it is a *purpose* of profound significance.

WHAT IS the purpose of life in general and yours and mine in particular? In a recent *Saturday Evening Post* article, Prof. Whitehead, British philosopher and mathematician, was quoted as follows: "The problem is not how to produce great men, but how to produce great societies. The great society will put up men for the occasions."

A great society—what is it but an integration of individuals and their influences? And back of a great society there must be a great purpose. Since the great purpose is but the resultant of individual purposes and purpose depends upon intention—the importance of *right* intention is clear.

The author who quoted Prof. Whitehead continues: "In creating

such a society we all of us, down to the humblest, have our part. For when there is good will and the will to do, leadership emerges and strong individuals begin to see their way through the urgent problems of the time."

How can we "see our way through" without having clearly in mind the real purpose of our lives? 'Abdu'l-Bahá spoke of this repeatedly. The purpose of life is progress toward God. It is carrying out His Divine Plan for the age as revealed by Bahá'u'lláh. It is being obedient to the Will of God. It is at once a great task and a most joyous privilege—to the end that we have a great society, with just and adequate leadership, and that we all become strong enough to "see our way through."

When we have a great society there will not be so many dark clouds to dim our vision, there will not be so many quagmires to flounder through or circumnavigate, there will not be so many discordant sounds to muffle the melodies of God's symphonies.

So the question of the job resolves into two elements, one most assuredly dependent on the other. One element consists of our relationship to the building of a great society. What can we do for others and the world? And the other element has to do with subsistence here on earth while we are helping build a great society.

Truly, as a poet has said, in helping others we help ourselves for a great society would benefit all. Again if enough people helped enough other people *now*, many of our problems would vanish and those which did not would be much easier of solution.

So we all have work to do—the biggest and most glorious ever—that of building a great society in accordance with the Divine Plan. This work cannot be taken away by economic upheavals which only accent its importance. Once this is realized and taken into our consciousness as an active force we then acquire the right intention, which has very important practical effects on life and the requirements thereof.

BUT YOU SAY, this is all very beautiful and idealistic but what can we do about it *now*?

There are several things. First the “great society” referred to is formulating. It is composed of those who are trying to carry out the Divine Plan. We can help by doing our bit, first being sure that we have the right intention and then helping others to acquire it. Second, there is a very definite promise that “God will assist those who arise to serve Him.” The path to assistance is service and the gateway to the path is prayer, real sincere prayer. “Ask and ye shall receive.” Many an unexpected door has opened through service to others and to God. It may not be the door expected. Often it is a better one.

Another thing we can do is to follow ‘Abdu’l-Bahá’s admonition, “Never be discouraged.” After all—“we are living in eternity” and

actually what does it matter if the early years seem difficult? Proficiency in anything presupposes apprenticeship.

We owe it to ourselves and society to keep the “morale” Prof. Viteles speaks of as high as possible and this is much easier—difficult though it be at best—if we are reinforced and strengthened by the assurances of Bahá’u’lláh, if we are moving with the current of Divine Will and not across or against it. By keeping up our own morale we lift that of others, and a high tone is conducive to better feeling in the harsh world of business. Cold as the financial sphere is, it is a sensitive organism as history evidences and a generally high morale is commercially valuable. This significance is of course a secondary one, but points out another thing we can do *now*.

To sum up, the formula for the individual today contains these qualities: Right intention, prayer, confidence and action. We cannot be impotent if we are God’s instruments. Our problem is to become one of His instruments, effective ones, working with the assurance of His help.

So when Youth asks “What are we going to do about a job?” can we not answer, “make one in some service to humanity.” There are plenty of opportunities for real service in all departments of commerce and industry, and history shows that real service is inevitably rewarded materially. Spiritually service is and has its own rewards. Outside the realms of commerce and industry the opportunities increase in proportion to the unselfishness of

the endeavor. In education, in medicine, arts and science tremendous progress is possible.

Having made a job for itself in

the service to humanity Youth will simultaneously be serving God—thus fulfilling the purpose of life here and hereafter.



IN THE PRESENCE OF 'ABDUL-BAHA

(An Early Pilgrimage)

ROSA V. WINTERBURN

"Grieve not because of my imprisonment and calamity; for this prison is my beautiful garden, my mansioned paradise and my throne of dominion among mankind. My calamity in my prison is a crown to me in which I glory among the righteous."—'Abdu'l-Bahá.

YOU are going to your greatest test," said a friend as we drove to the station to commence the trip to 'Akká, Palestine, the "White City by the Sea." The words were unintelligible to me then, and it was not until some weeks later that their real meaning became clear. Scarcely heeding them, in fact, in the happiness of making the start, they were forgotten until their truth came back to me when the visit in 'Akká was moving slowly into the past.

Six days in 'Akká! Six days in the presence of 'Abdu'l-Bahá! Six days in an atmosphere of the most perfect love and peace that it has ever been mine to know. Others may have spent six weeks there, six months. That is nothing, for time is nothing in the presence of the Servant of God. If a thousand years are but as a day in the sight of the Lord, is it not equally true that a day may be as a thousand years? We lived a lifetime in those six days. The outside world disappeared. The past had never been. There was no future. It was as if

the moment in that Presence were all of life and that it was eternal. Peace, happiness, calm joy enveloped us from the moment 'Abdu'l-Bahá took our hands in His in a welcoming grasp until He said "Go back and serve," and we left His Presence, perhaps forever in this world.

BEFORE starting on our journey I had feared being overwhelmed with sadness at the sight of the imprisonment of 'Abdu'l-Bahá'; so I had prayed earnestly that I might be enabled to look into His dear face only with smiles. Once in 'Akká the prayer was as completely forgotten as if it had never been breathed, and I found myself wondering at the readiness with which I smiled into those eyes that always smiled back at me in tender love. It was not until 'Akká was fading into the distance beyond the blue waters of the Mediterranean, that I remembered my prayer and marvelled at its complete realization.

The entrance into the Presence of the One called by so many "Mas-

ter"—came as simply and naturally as into that of some dear friend. We wondered somewhat, my husband and I, for we had thought it impossible to see Him whom our hearts so reverenced without being overcome with emotion. Hours passed, we met Him face to face, felt the touch of His hands, basked in the light of His smiles, and still we had not been overcome by any mighty wave of irresistible feeling, and still we wondered. Days passed, the life in 'Akká had received us, had taken us into its loving arms, and still we were wondering when and how was to come that mighty sweep of power. It did not come. The dominance of 'Abdu'l-Bahá spoke to us only through His love. His influence expressed itself to our mortal senses in the peace around us that was always unbroken. His wisdom was manifest in the grey-haired men who bowed before its decisions in unquestioning acceptance. The efficiency of His teaching was illustrated in the eagerness of those who had been Zoroastrians, Muhammadans, or Christians to live all together there in perfect peace and unity, under His sheltering care; and in their determination to carry with them to the ends of the world the same peace and harmony that wrapped them in its folds in that dreary, but gorgeous, little prison city of 'Akká.

THE DAY of departure came. The doors of 'Abdu'l-Bahá's home closed upon us. The grim walls and the defiant gates of the crumbling old city of the Crusaders were behind us. The world and the service upon which we had been sent out were before us. Slowly driving

away, two questions perplexed us: What was the "greatest test" to which we had been subjected? We had been unconscious of it. Why had we not felt some overpowering conviction of the sanctity of that Presence in which we had spent six such bliss-filled days? Then we almost laughed at our simplicity in asking ourselves the latter question. What experience could we have had more overwhelming in its conviction than the steadily cumulating proof of those six days? For now we realized, as had been impossible while still in the presence of 'Abdu'l-Bahá, that every hour, every interview with Him, every observation of the life around us had brought conviction to the reason, to the judgment, to the emotions, to the whole mental, moral, and spiritual nature, that this was indeed the Servant of God for Whom we searched, that this was the Divine Exemplar Who could show the world the way into life eternal.

We realized now that when we first entered His Presence so quietly, it was as if we had been taken up by the first swell of a great tidal wave, raised so tenderly that we had scarcely been conscious of its uplift; we had been carried on and on, higher and higher, until, as the tidal wave may sweep over coast, rocks, and even cities, we had been carried high over all worldly consciousness and it had been as if the world were not. As this realization came, we prayed that we might never again be upon the spiritual level where we had been standing when that wave lifted us and bore us so high into the realms of absolute, common-sense, unquestioning con-

viction. "By their works ye shall know them," and it was through the works of 'Abdu'l-Bahá and of those who served Him that we had attained to the heights of our conviction of the truth of the Bahá'i Teachings.

THERE STILL remained the thought, What had been our "greatest test"? It had sunk into insignificance. That incorporation of the living Spirit of God in a human body could never be a stumbling block now to our steps. We had met a *man*, it is true, a man with all the needs and elements of humanity. But it had been to realize how perfect an instrument of the Lord the human body may become. How else could God have spoken to us so

forcibly as through those human lips, that let fall Divine Wisdom; as through those human eyes, whose tender glances bore into one's soul a conception of the love and tenderness of God; as by that human tongue that never uttered a harsh or an unkind word; as through that stately form, unbowed by all the grievances of the world or by the sufferings of long years of prison life and deprivation? Surely, if man is the greatest work of God, man must also be the most perfect Messenger of God to man.

There had been but six days in 'Akká; but the human world was behind us, before us was the world of God. They had been separated by a faint conception of Eternity, lived in the Presence of 'Abdu'l-Bahá.



CEDAR OF LEBANON

Nourished by the earth, with God ever nigh,
 Moulded in His heart and fashioned by His hand,
 Its feet on the ground and its head in the sky,
 The Cedar came forth at His beck and command.

 With its arms outstretched and a prayer on its lips,
 Free from contention, sorrow and strife,
 With a look far away to love-laden ships,
 The great Cedar stands, a symbol of life.

—*Henry Polk Lowenstein.*



THOUGH moving in a sphere of His own and holding a rank radically different from that of the Author¹ and the Forerunner² of the Bahá’í Revelation, He, by virtue of the station ordained for Him through the Covenant of Bahá’u’lláh, forms together with them what may be termed the Three Central Figures of a Faith that stands unapproached in the world’s spiritual history.

WHETHER in the Kitáb-i-Aqdas [Book of Laws]—the most weighty and sacred of all the works of Bahá’u’lláh, or in the Kitáb-i-‘Ahd, the Book of His Covenant, or in the Suriy-i-Ghusn (Tablet of the Branch), such references as have been recorded by the pen of Bahá’u’lláh—references which the Tablets of His Father addressed to Him mightily reinforce—invest ‘Abdu’l-Bahá with a power, and surround Him with a halo, which the present generation can never adequately appreciate.

He is, and should for all time be regarded, first and foremost as the Center and Pivot of Bahá’u’lláh’s peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá’í ideal, the incarnation of every Bahá’í virtue, the Most Mighty Branch sprung from the Ancient Root, the Limb of the Law of God, the Being ‘round Whom all names revolve’ the Mainspring of the Oneness of Humanity, the Ensign of the Most Great Peace, the Moon of the Central Orb of this most holy Dispensation—styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name ‘Abdu’l-Bahá, [Servant of God].

He is, above and beyond these appellations, ‘*The Mystery of God*’—an expression which Bahá’u’lláh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of ‘Abdu’l-Bahá the incompatible characteristics of a human nature and super-human knowledge and perfection have been blended and are completely harmonized.

—Shoghi Effendi.

¹ Bahá’u’lláh. ² The Báb.

IMPRESSIONS OF A UNIVERSAL ESPERANTO CONGRESS

MARTHA L. ROOT

"The activities which are trying to establish solidarity between the nations, and infuse the spirit of universalism in the hearts of the children of men, are like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the universal language." It is of special interest to Bahá'ís to learn that 'Abdu'l-Bahá informed a "friend" that the first principle of Bahá'u'lláh to be accepted by the world would be that of the Auxiliary Universal Language.*

HERE we sit, O readers, you and I, at this mental banquet of thought and you perhaps ask me to arise and give you my impressions of a Universal Congress of Esperanto. Some of you are Bahá'ís and so I shall speak also from the Bahá'i viewpoint. A Universal Congress of Esperanto is like a

week on the mountain top to the disciples of this evangel-instrument to peace, it is like a University of Esperanto to the scholars of this international tongue; and to the youth of all lands who come for the first time it is like a little lifetime in the "Land of Esperantujo."

What impressed me most at this

*Abdu'l-Bahá, "Divine Philosophy" (first edition) p. 112.



Twenty-sixth Universal Congress of Esperanto

Twenty-sixth Universal Congress of Esperanto held here in Stockholm, from August fourth to twelfth, this year, 1934, are the possibilities of Esperanto as the very greatest language for universal use and its spirit of "Esperantismo" which is the essence of brotherhood. Prefacing this impression, permit me to offer tribute to the creator of this universal auxiliary language, Dr. Ludovic Zamenhof of Poland, one of the greatest humanitarians of this twentieth century. The few youth of his day who were present in the Stockholm sessions have borne him in their hearts across the generation and their hearts rose up at the mention of his name as the Gardes du Roi spring up cheering when their

kings appear. Why is this? It is because he has given to our world something pure and precious, an instrument for world understanding.

WHO SAYS that Esperanto is not a living language? Ex-Mayor Carl Lindhagen of Stockholm who is one of the pioneers for our Esperanto language and other progressive movements says it is much more "living" than some of the other languages commonly used which are entirely inadequate in international life. He even goes so far as to proclaim that we should not too modestly speak of it as a "help language," an "auxiliary language," for it is in truth a world



held in Stockholm, Sweden, August 4-12, 1934.

language, a universal language. I give you an excellent proof of this: in Stockholm more than two thousand delegates from fifty countries, and representatives from more than thirty languages sat in the great Swedish Parliament House and held numberless sessions including university courses, professional discussions, international parleys, plenary sessions of the Universal Esperanto Association and everybody understood every word. People remarked how every year the delegates express themselves so fluently, correctly and courageously in Esperanto. The Esperantists sat in the theater and heard Sweden's great actors and actresses give Moliere's and Strindberg's plays in perfect and caressing Esperanto. The non-Esperantists and the journalists wrote: "It is most wonderful to realize how beautiful Esperanto sounds from the stage. Perhaps it is not only a congress language but also a language in which one can converse and love and hate."

They crowded the splendid Concert Hall, regal in its appointments and listened agape with rapture to Swedish musicians, some of them famous throughout Europe, who sang in Esperanto the glorious songs of Sweden. Of the important newspapers of Sweden, one had a daily page and others had columns in this world language, not only of the Congress news but the world news!

The same week, in another part of Stockholm a very important International Congress of Women Physicians was in session where every speech had to be interpreted tediously into English or French or German or Italian or all—just as in

hundreds of other international conferences which are fair examples that the world language system is still in its dark "middle ages." The Stockholm daily papers in articles and editorials voiced the opinion that what the world needs is not a European language but a world language.

SHOGHI EFFENDI, Guardian of the Baha'i Cause, sent his warm greetings to this Universal Congress of Esperanto and his significant message was read at the first plenary session of the Congress of Work called "La Laborkunsido," before many hundreds of delegates.

As a Bahá'i I was profoundly interested in the Esperanto University Summer Session Lectures presented by celebrated European linguists. For instance, Professor W. E. Collinson of the University of Liverpool spoke on "The Northern European Languages and Esperanto." He showed excellent features in both and suggested how a few Northern European suffixes could with profit be added to the Esperanto suffixes.

This clear exposition brought to my mind the exhortations of Bahá'u'llah that the governments of the world should appoint an international committee of their best linguists which should study the problem of a universal language. There are many language possibilities for Esperanto which are not yet utilized, but which may be found by comparison with the many national languages. Every language has found some very good expedients for expressing thought simply, and if Esperanto explores these special expedients of every language, it can

become the best and most practical of all.

Esperanto has all the potential qualities of a universal language—it is neutral, logically constructed and can be easily learned by the masses of world peoples—it has been created by a world genius, it is perfect as a construction and modelled with every possibility for future evolution. Dr. Zamenhof himself planned this. There is an International Committee, forming the Academy of Esperanto whose members are appointed by the Esperantists of the world and the evolution of the language is under their supervision. However, the scope should be wider, the governments of the globe should interest themselves in this universal language principle. If they do, God help them to keep to the super-nationalism ideal and may the big nations not try to obtrude their nationalism into this auxiliary tongue, trying to crowd out the smaller states. One can see how in the world today, politics could hold back Esperanto, but Dr. Zamenhof gave this language a soul and the majority of Esperantists are adherents of its lofty spirit.

Looking over the Esperanto books in the Congress book-shops one can see that Esperanto already has a very rich literature with books from all nations.

COME TO SWEDEN and you will say: always smiling, always be helpful, describes the fair fine race that welcomed the Esperantists to this "Venice of the North," this "Queen of the Baltic," this gay Stockholm flying flags of fifty nations, Esperanto flags and hundreds of Swedish flags. Each Swede seemed to act as



Miss Almida Zetterlund, Bahá'í Esperantist of Stockholm, who presided at the Bahá'í Esperanto session of this great Congress.

host, intuitively knowing our needs. They have somehow captured the magic wand of civilization and wafted it over their nation. I liked the way Mr. J. B. Philip praised them for he said that the imagination of a northern people has crystallized into a city which is a poem in stone.

The first Esperanto film ever presented to the world was made in Sweden by Swedish Esperantists and was given in Stockholm during the Congress week. It will be historic and perhaps is the forerunner of Esperanto films that will circle the five continents.

THE WHOLE Congress was honored in having as its President, H. R. H. Prince Carl, brother of His Majesty King Gustavus V of Sweden. A most noteworthy feature of this Congress too, was that for the first time in the history of

Universal Congresses of Esperanto, the imposing "Solena Malfermo"** the magnificent opening in the Concert Hall, was broadcast. The most awaited, the most eagerly-heard speech that memorable evening was the radio address of Dr. Edmond Privat, for many years President of the Universal Esperanto Association, an idealist and one of the most eloquent of Esperanto orators. He spoke by telephone from Lausanne via Germany into the radio-station in Stockholm. Breathlessly this seated international audience listened to every word, even every nuance as his loved voice carried his light-bringing message over the air to them. The writer felt that both Dr. Privat and Miss Lidja Zamenhof, who was also one of the speakers in this "Solena Malfermo" that day, had their lips touched with Fire of God!

THE journalists of Stockholm gave a dinner for visiting Esperanto journalists, in their renowned Press Club. The Chairman for the toasts was Mr. Anton Lindberger of the Stockholm "Dagens Nyheter" who spoke in English and the writer had the privilege of being his interpreter into Esperanto. He said among other things: "It seems to us that you, O colleagues, represent in double measure two of the most important objects of the newspaper press. I mean the transmission of international information and the furthering of international understanding. We know that these objects are at the very root of the world language idea, but in such times as we live in, it is of no less importance that the press of all languages after the measure of its

powers and as far as its political freedom of movement allows, makes of itself an instrument for these tasks.

THE BAHÁ'I Esperanto session of this great Congress was held in one of the beautiful Council rooms of the Parliament, attended by Esperantists from twenty countries. Every seat was occupied. There was a fine display of Bahá'i literature in different languages. Miss Almida Zetterlund, a Bahá'i Esperantist of Stockholm presided and welcomed the guests to Sweden also giving a short talk. The writer spoke and Miss Lidja Zamenhof, daughter of the creator of Esperanto (herself a Bahá'i who has translated into classic Esperanto, "Bahá'u'llah and the New Era," "Paris Talks," "Some Answered Questions" and "Iqán") gave a vivid, profound and philosophical Bahá'i address which was much applauded and later praised in the press. The last day of the Congress at the great "Laborkunsido," a two minute resume of the Bahá'i session was given before nine hundred Esperantists.

THE WHOLE Congress was most interesting for it gave visitors from many lands a deeper insight into the high spirit of the Swedes, and one sees how they have taken the best from all cultures and adapted it to their tranquil and beautiful nature; likewise, they are themselves outstanding in their own creative genius in music, art, literature, inventions, explorations. Where did Jenny Lind, Anders Zorn, August Strindberg, John Eriesson, Alfred Nobel, S. A. Andre, and Sven Hedin

*The Opening ceremonies.

come from? They came from this Sweden that has just had the initiative to stage one of the greatest Congresses of Esperanto that the world has yet witnessed.

Rector Sam Jansson of Beskow School in Stockholm where some members of the Royal Family have studied, who is himself a noted European Esperantist and had personally taken the responsibility for this Esperanto Summer University, said to me one day at the Congress that it was interesting to him to see the great mixture of nationalities from Southern Europe and how here in Stockholm, through Esperanto, they were all blended into perfect unity. I could also state that all delegates remarked that the Swedish atmosphere had a tranquilizing and friendly-making influence upon all guests. Even the little foibles which always occur in big congresses were met with such good humor and forbearing mind that everything in and outside the Congress was sunshine here in Sweden. No wonder that we have become not only good will ambassadors of our own country and Esperantujo but of this land which, through the World Congress language, we have come to know and to love!

The Blind Esperantist delegates also had some special Congress sessions in the Royal Swedish Institute for the Instruction of the Blind where the visiting blind from other lands were lodged. The reports from that section are illuminating and the rest of the world could look to Sweden as a model of the way to give blind brothers a more equal opportunity when they are striving to make themselves useful members of the community.

General Louis Bastien of France in the name of the Congress expressed thanks for the Congress week, mentioning the names of many eminent members, but he also said: "Let us not forget the other man, to whom we owe so much. One always speaks of the great man, but so many Esperantists work unceasingly for our world language in little cities and towns, whose names one does not even know—those whom one does not meet in Congresses because they have not the means to travel. Let us salute *The Unknown Esperantist.*" And the audience arose and applauded.

THESE ARE only a few of the outer impressions of the Congress, but the great inner peace revolutionary forces unloosed at this World Language Congress are still another story, for this world language ideal, the Bahá'i Faith, the many universal brotherhood ideas set forth here will spread, the very winds of heaven will be their messengers; ignorance, superstitions, narrow nationalisms may nail them to the cross, but they will resurrect of themselves, span the seas, encircle the earth and sweep onward to the very confines of human intelligence and understanding.

The Twenty-seventh Universal Congress of Esperanto will be held in Rome next year, in the early days of August.

So, dear readers, let us raise our glass (of water, if you will), to our next mental banquet in Rome: Vivu la Baha Movado, Kreanto de umueko kaj Savanto de diverseco! Vivu Esperanto la viviga pacilo! Vivu gas-tama Stockholmo! Kaj gis la revido en Romo! *

*Long live the Bahá'i Movement, creator of unity, savior of differences! Long live Esperanto, the peace instrument! Long live hospitality loving Stockholm! And until we meet again in Rome! (Instead of goodbye in Esperanto, we say, until we meet again, gis la revido!)

PORTALS TO FREEDOM

*(An Autobiographical Story)**

CHAPTER 2.

DO not remember much of what happened at the meeting—my first Bahá'í meeting. There were readings of beautiful prayers, and I had a slight feeling of regret that they had to use a book. The Bahá'í friend from London talked, but nothing of what she said remains. No hymns, none of the religious trappings I had been accustomed to: but there was a spirit that attracted my heart. So when the meeting was over I asked the speaker if she could recommend someone who would come over to Jersey City and tell the story to my people. She introduced me to Mountfort Mills who, within a week or two did give a talk in the Brotherhood Church. I remember his subject was *The Divine Spring-time*. One of my people sitting in front of me, for I sat in the audience while Mr. Mills was speaking, seemed enthralled. She turned to me as we all rose to leave and said in a hushed voice: “There, indeed, is a man!” Her succeeding remarks indicated her meaning: A feeling of awe for the speaker and his subject. “If we could only be sure it were all true,” she concluded.

Then began a period of about three months upon which I now look back as the most remarkable of my life. The Divine Voice calling from on high seemed constantly ringing in my ears. Not that I was at all convinced of the truth underlying what I heard on every hand. In

fact I did not understand half of what most of these people talked about. Sometimes I was definitely repelled and would try to put it all out of my mind. But it was no use. My heart was in a turmoil and yet incredibly attracted. Mr. Mills devoted much time to me, *why* I was at a loss to understand. At his home I met several of the Bahá'í friends. And here I received my first copy of *The Seven Valleys* by Bahá'u'lláh. I read it on my way home that night and it stirred me beyond measure. Not one word in ten did I understand but doors seemed to be opening before me. It was like a *leit motif* from a heavenly opus of which the theme could not be guessed. Certain passages struck my heart like paeans from angelic choirs. Even *The Hidden Words*, by Bahá'u'lláh, which Mr. Mills had given me a few days before, did not approach the core of my being as did this.

I BEGAN going over almost weekly to meetings in New York. There I met more of the “friends” as I heard them designated. They certainly expressed a type of friendship new to me. I bought all the books I could find and read, read, read constantly. I could hardly think of anything else. It reflected in my sermons so that my people remarked and spoke of it. Always I had written my sermons, rather priding myself on style and ratiocination. Suddenly that all

*The author wishes his name withheld for the present.

dropped away. I found myself going into the pulpit with only the preparation of prayer and meditation. And what a new meaning began to attach itself to this word *prayer!* I had always prayed after a fashion, but since religion had become a "profession", public prayer—pulpit prayer had to a great extent displaced personal devotions. I began vaguely to understand what communion might mean.

But I was not happy. Strange to say I was more unhappy than ever. It seemed as though the very roots of my being were rent asunder. Perhaps, I thought when 'Abdu'l-Bahá arrives He will be able to calm my restless soul. Certainly none of the proponents of His cause could do it. I had tried them all.

ONE DAY I was walking with Mountfort Mills near his home on west End Ave. It was in February and the winter winds were chill. We walked briskly talking of the ever entralling subject, 'Abdu'l-Bahá's approaching visit; what He looked like; what effect His meeting had on souls; stories of Mr. Mills contacts with Him in 'Akká and Paris. Impulsively I said:

"When 'Abdu'l-Bahá arrives I would like very much to have a talk with Him alone, without even an interpreter."

Mr. Mills smiled sympathetically but remarked:

"I fear you couldn't get very far without an interpreter, for 'Addu'l-Bahá speaks little English and you, I imagine, less Persian."

I would not be dissuaded. "If He at all approaches in spiritual discernment what I hear and read of Him," I said, "we would get

closer together, and I might have a better chance of understanding even if no words were spoken. I am very tired of words," I concluded rather lamely.

This was about six weeks before 'Abdu'l-Bahá came, two months perhaps. We never referred to the subject again nor did Mr. Mills speak of my wish to anyone, as he afterwards assured me.

Finally the day arrived. I did not go to the steamship wharf to meet Him but I did make an effort to get at least a glimpse of Him at a gathering specially arranged for Him at the home of Bahá'i friends. A glimpse was all I succeeded in getting. The press of eager friends and curious ones was so great that it was difficult even to get inside the doors. I have only the memory of an impressive silence most unusual at such functions. In all that crowded mass of folk, so wedged together that tea drinking was almost an impossibility, though the attempt was made, there was little or no speech. A whispered word; a remark implying awe or love, was all. I strove to get where I could at least see Him. All but impossible. At last I managed to press forward where I could peep over a shoulder and so got my first glimpse of 'Abdu'l-Bahá. He was seated. A cream colored fez upon His head from under which white hair flowed almost to His shoulders. His robe, what little I could see of it, was oriental, almost white. But these were incidentals to which I could pay little attention. The impressive thing, and what I have never forgotten, was an indefinable aspect of majesty combined with an exquisite courtesy. He was just in

the moment of accepting a cup of tea from the hostess. Such gentleness, such love emanated from Him as I had never seen. I was not emotionally disturbed. Remember that at that time I had no conviction, almost, I might say little or no interest in what I came later to understand by the term "His Station." I was an onlooker at a scene concerning the significance of which I was totally ignorant. Yes, ignorant. What matter that I had read and prayed! My mind was attracted and my heart, but inner doors were shut—and locked. No wonder that I was unhappy. But within my soul was an urge, a longing, that would not be stilled or thwarted. What was it that these people around me had which gave to their eyes such illumination, to their hearts such gladness? What connotation did the word "wonderful" have to them that so often it was upon their lips? I did not know but I wanted to know as I think I had never known the want of anything before.

THE MEASURE of that desire and the determination to discover may be indicated in that the very next morning, early, I was at the Hotel Ansonia where the friends had reserved rooms for Him—a beautiful suite which 'Abdu'l-Bahá used only a few days, removing to a simple apartment, and refusing with kindly dignity the urgent offer of the friends to meet any expense. "It is not the part of wisdom," He said.

So before nine o'clock in the morning I was there, which meant, since I lived some distance from New York, an early start indeed. Already the large reception room was well filled. Evidently others

also were conscious of a similar urge. I wondered if they too felt as I a burning in the breast.

I remember as if it were yesterday the scene and my impressions. I did not want to talk to anyone. In fact I would not. I withdrew to the window overlooking Broadway and turned my back upon them all. Below me stretched the great city but I saw it not. What was it all about? Why was I here? What did I expect from the coming interview: indeed how did I know there was to be any interview at all? I had no appointment. Plainly all these other folk had come expecting to see and talk with Him. Why should I expect any attention from such an evident personage?

So I was somewhat withdrawn from the others when my attention was attracted by a rustling throughout the room. A door was opening far across from me and a group was emerging and 'Abdu'l-Bahá appeared saying farewell. None had any eyes save for Him. Again I had the impression of a unique dignity and courtesy and love. The morning sunlight which flooded the room seemed to center on His robe. His fez was slightly tilted and as I gazed, His hand raised with a gesture evidently characteristic and, touching, restored it to its proper place. His eyes met mine as my fascinated glance was on Him. He smiled and with a gesture which no word but lordly can describe He beckoned me. Startled gives no hint of my sensations. Something incredible had happened. Why to me, a stranger unknown, unheard of, should He raise that friendly hand? I glanced around. Surely it was to someone else that gesture

was addressed, those eyes were smiling! But there was no one near and again I looked and again He beckoned and such understanding love enveloped me that even at that distance and with a heart still cold a thrill ran through me as if a breeze from a divine morning had touched my brow!

SLOWLY I obeyed that imperative command and, as I approached the door where still He stood, He motioned others away and stretched His hand to me as if He had always known me. And, as our right hands met, with His left He indicated that all should leave the room, and He drew me in and closed the door. I remember how surprised the interpreter looked when he too was included in this general dismissal. But I had little thought then for anything but this incredible happening. I was absolutely alone with 'Abdu'l-Bahá. The halting desire expressed weeks ago was fulfilled the very moment that our eyes first met.

Still holding my hand Abdu'l-Bahá walked across the room towards where, in the window, two chairs were waiting. Even then the majesty of His tread impressed me and I felt like a child led by His father, a more than earthly father, to a comforting conference. His hand still held mine and frequently His grasp tightened and held more closely. And then, for the first time He spoke, and in my own tongue:

"You are my very dear son." He said.

What there was in these simple words that carried such conviction to my heart I cannot say. Or was it the tone of voice or the atmosphere pervading the room, filled with spir-

itual vibrations beyond anything I had ever known, that melted my heart almost to tears? I only know that a sense of *verity* invaded me. Here at last *was* my Father. What earthly paternal relationship could equal this? A new and exquisite emotion all but mastered me. My throat swelled. My eyes filled. I could not have spoken had life depended on a word. I followed those masterly feet like a little child.

Then we sat in the two chairs by the window: knee to knee, eye to eye. At last He looked right into me. It was the first time since our eyes met with His first beckoning gesture that this had happened. And now nothing intervened between us and He looked at me. *He looked at me!* It seemed as though never before had anyone really seen *me*. I felt a sense of gladness that I at last was at home, and that one who knew me utterly, my Father, in truth, was alone with me.

As He looked such play of thought found reflection in His face, that if He had talked an hour not nearly so much could have been said. A little surprise, perhaps, followed swiftly by such sympathy, such understanding, such overwhelming love—it was as if His very being opened to receive me. With that the heart within me melted and the tears flowed. I did not weep, in any ordinary sense. There was no breaking up of feature. It was as if a long-pent stream was at last undammed. Unheeded as I looked at Him they flowed.

He put His two thumbs to my eyes while He wiped the tears from my face. "Don't cry," He said, "Don't cry. You must be happy. You must be happy." And He

laughed. Such a ringing, boyish laugh. It was as though He had discovered the most delightful joke imaginable: a divine joke which only He could appreciate.

I could not speak. We both sat perfectly silent for what seemed a long while, and gradually a great peace came to me. Then 'Abdu'l-Bahá placed His hand upon my breast. "Ah!" He said, "The heart speaks." Again silence: a long, heart-entralling silence. No word further was spoken, and all the time I was with Him not one single sound came from me. But no word

was necessary from me to Him. I knew that, even then, and how I thanked God it was so.

Suddenly He leaped from His chair with another laugh as though consumed with a heavenly joy. Turning He took me under the elbows and lifted me to my feet and swept me into his arms. Such a hug! No mere embrace! My very ribs cracked. He kissed me on both cheeks, laid His arm across my shoulders and led me to the door.

That is all. But life has never been quite the same since.

(To be continued.)



HE body-politic or the social unity of the human world may be likened to an ocean and each member, each individual a wave upon that same ocean.

The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heat manifest.

—'Abdu'l-Bahá.

INDUSTRIAL AND SPIRITUAL PEACE

HOWARD R. HURLBUT

ABDU'L-BAHÁ wrote: "There is a great wisdom in the fact that equality is not imposed by law; it is therefore preferable for moderation to do its work."

A PRACTICAL plan for representation of workers in determining conditions of labor and for prevention of industrial disputes must have its foundation in a soil which cannot fertilize and fructify the seeds of discontent. This will lie in a mutuality of consideration of related rights and the establishment of "laws and regulations which would permit the workmen to receive from the factory owner their wages and a share in the fourth or fifth part of the profits, according to the wants of the factory; or, in some other way the body of the workmen and manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs comes from the owner of the factory, and the work and labor from the body of the workmen."

As we are aware, there are numbers of such profit-sharing business enterprises existent today wherein there is shown to be a minimum of discontent and a practical elimination of the strike attitude. "When matters will be thus fixed," said 'Abdu'l-Bahá, "the owner of the factory will no longer put aside daily a treasure of which he has absolutely no need, and the workmen and artisans will no longer be in the greatest misery and want."

In regard to the relationship be-

tween capital and labor, Abdu'l-Bahá has also said: "Strikes are due to two causes—one, the extreme sharpness and rapacity of the capitalists and manufacturers, and the other the excesses, the avidity and ill will of the workmen and artisans."

And further He says: "The principal cause of these difficulties lies in the laws of the present civilization, for they lead to a small number of individuals accumulating incomparable fortunes beyond their needs, whilst the greater number remain destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction." By this "you see that general peace and joy are destroyed, the welfare of humanity is partially annihilated, and that collective life is fruitless."

WHILE A DEEP consideration of these conditions must stir in many people an urge to bring about a correction of existing laws it is evident that better conditions can also be brought about by relations directly established between the employer and the employed.

When brotherhood shall come to stand for something more than mere words—a voice without action—therein will lie the minimum of unemployment, because each will see the benefit to himself in the benefit others receive and will find that universal employment, (i. e. work

for everybody,) brings about a universality of leisure—a leisure for intellectual and healthful pursuits. It may be seen that one reason for great unemployment rests in competition for those evanescent benefits of which every individual is certain to be deprived by death.

Under a wide-spread sympathetic cooperation the matter of wages in the major sense should not and will not occupy the paramount station in the relation of capital and labor. When all share in proportion to their capacity, their devotion to industry and their application of the powers they possess to the development of the project, a long-sought era of industrial and spiritual peace will follow.

It is not impossible nor, indeed, improbable that either from independent inner prompting or from the application of laws in the absence of such inner urge, the not far-distant future shall witness a world in which there are no longer those who are abnormally wealthy and none abjectly poor—that even the poorest shall possess a competence and the richest shall not be rich to profligacy.

HOWEVER OPTIMISTIC one may feel, it must be conceded that there is no promising outlook for an evolution in the existing methods of determining conditions of work which shall eliminate disputes. Therefore, no modification of the present plan whereby its basic features shall be preserved can be looked to as practical, for the reason that it must carry the seed of the original error which any time and at all times will

be capable of germinating and developing the identical trouble which it is sought to eliminate.

Labor, regarding itself as the base of prosperity, must in future continue to resent abnormal profits to capital through its employment of the wage-earning class. The system, therefore, must be subject to a study of possibilities based upon human nature as we find it, striving with altruistic purpose for a desirable end.

No system except one in which capital shall be accorded recognition proportional to its investment, and labor in proportion to its capabilities and intelligent application, and which shall place the greater emphasis upon general betterment, can possess the potentials of endurance and harmony.

The major trouble in the world of humanity today is that it has almost entirely lost sight of the intended harmonious association of mankind and deliberately adopts and pursues the precise modes of action which tend to perpetuate a destructive and degrading inharmony, discontent and conflict.

War has sent its missiles of hate into the heart of the world and by reason of its attendant sorrows and miseries has burned away some of the dross. Mankind has wakened in a measure to the sense of interdependence and inter-responsibility. What remains to be accomplished is that oncoming generations shall attain to a vision enabling them to recognize a higher than existing human relationships and a nobler than the prevailing limited concept of gain and riches.



GN a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degress. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light is dim and pale, a wise man who views the march of the sunrise at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and later that it will assume great power and potency.

Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that ultimately it will become a tree.

Now is the beginning of the manifestation of the power spiritual and inevitably its potency of life forces will assume greater and greater proportions. Therefore this twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance.

AMONG the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs. . . . Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor.

THE essence of the matter is that divine justice will become manifest in human conditions and affairs, and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. . . . There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the gladtidings of great joy revealed in the promises of the Holy Books will be fulfilled.

—‘Abdu’l-Bahá.

SONGS OF THE SPIRIT

By ALICE SIMMONS COX



MANIFESTATION

O God, I was weary with searching,
The world was a wonderland maze,
I climbed to high turrets of learning,
I walked the roughest roadways.

I sought Thee, the Light of my spirit,
In crystal bright globes of the seers,
I sang sweet lays with the poets,
I talked with plebeians and peers.

And still, the pearl of great beauty
Eluded my hungering hand,—
Buried, perhaps, in an acorn!
Or, hiding away in the sand!

And then one hour in a vision
My heart burned a scarlet flame,
And I saw through smoke and confusion
A door to God's Greatest Name:

"Beloved," Creation was singing,
"God waits for the hearts of His own!
Your love is the sacred portal,
Your virtue the seat of His Throne.

"The Father will manifest always
As Infinite Heavens unroll,
Mighty, Supreme and Triumphant,
If standing within your soul."

BEYOND SYLLOGISMS

By method of Baconian renown,
Man counts the ages o'er,
Till human reason stands in cap and gown
At heaven's door.

From prehistoric days of Adam's call,
By long induction through the years
He hears the Truth from Prophets, one and all,
Their saints and seers.

"God is, and man was in His image made,
First premises of Law,
And man may be His son, as Christ essayed;"—
Therein man saw:

If Spirit of God, His Power and Harmony
Were breathed into him at birth,
In the soul of him must lie the golden key
To heaven on earth.

But not to wisdom's store, alone, replete,
He learns the portal swings,
God's final word is "He who loves" may meet
The King of Kings!

ASSURANCE

Must souls like mine arise to joyful mood
When shadows fleck the globe of highest dreams,

And should I walk in peace by drying streams
If o'er the hills I see Life's plenitude

What Stoic penned the saddest platitude

That happiness is never where it seems,
But flashes as a wisp its burning gleams

And never knows the rest of certitude?

The buttercup finds bliss in heart of gold,

The night is lulled in peace by pungent stock,

And when the sky takes out her evening frock

The stars trip forth on pleasures manifold:

When things of earth are fragrant of God's Will,

My heart is loth to be content with ill.

For I am sure God opens many gates

To souls that burn with passionate desire,

And in the quest of Guidance never tire,

Or forfeit Joy to bravely smile at Fates;

Divine Assurance lifts the latch and waits

Upon the highway, by the sweet rose brier,

In cloisters of an atom's smouldering fire—

Where God with wakened souls communicates;

These mysteries of Life I ask to know,

From which are born the joys that never fade;

For eyes that see with God I've served and
prayed,

Beyond the hills of doubt I rise and go.

HEART OF THE WORLD

No heart of the world?

Ah! It beats tonight

As waves on a far, clean shore,

Sounding the depths of a people's plight,

Drowning the uproar of wealth and of might,

Setting the pulse of the nations right,

Their happiness to restore.

Oh, heart of the world!

Now the old rules fail

And confusion beats at the brain,

Pounding on souls with the bite of hail,

Withering cheeks already grown pale,

Blinding eyes to the well-marked trail,—

Whence comes the dawn of your reign?

Haste heart of the world!

Thou art Love! Beat strong,

Let thy rhythm touch each ear,

Tuning all souls with thy vibrant song,

Sending elixir to cure old wrong,

Binding all earth with thy joyous thong,

For a life-giving brotherhood here.

CURRENT THOUGHT AND PROGRESS

"The tap root of our undoing is personal selfishness, personal indifference, personal greed and personal godlessness. Nothing can exterminate these evils except personal and undefiled religion."

Dr. S. Parkes Cadman—*Brooklyn Daily Eagle*.

NO COLLECTIVE provision will contribute more to ensure security, banish war and destroy the menace of aggression than the total abolition of national armed forces and the substitution of an international police force."—Honorable Arthur Henderson, *Montreal Daily Star*.

"RELIGION really has something to say about the meaning of life; and, to put it very bluntly, a religion is at least just as valid a part of human experience as is science or philosophy. The day will surely come again when religion and science and philosophy will be fitted together once more into a great positive synthesis, a world-view which all educated men will accept and share."—Frederick C. Grant, *Real America*.

If NATIONS, like individuals, were regarded as being called upon to live according to the moral law, they would certainly fall short of loving their neighbours as themselves, but they would at least endeavour to understand them.

Modern nationalism, in fact, is moved by three things which have, throughout the ages been forbidden to individuals—envy, hatred and malice.

What is necessary to good will between nations is a positive effort on

the part of all to understand each other's qualities as well as their defects. As soon as teachers, in their attitude to other people, adopt a positive in place of a negative attitude, as soon as they begin to look for the good qualities of foreign nations, mutual goodwill will take the place of prejudice.

Every nation has something likeable about it, as it is proved by the fact that every person who goes abroad and lives among a foreign people returns home liking them.—Prof. R. B. Mowat, *World Digest*.

"IT MAY BE that, without freedom from one's self, all other freedom is vain. . . . Clearly, too, in the minds of a great portion of the people is the conviction that the victory over our present-day evil cannot be won by an individual or by any class alone.

"Perhaps in the deeper realization of our inevitable brotherhood, perhaps in our increased awareness of values other than material, there may lie the germs of lasting faith by means of which the diverse peoples of this nation may be united in a common purpose . . .

"We need a unifying faith, by means of which some part of the responsibilities that we are now carrying may be lifted from us, in the light of which our way may be made clearer before us. We need a

body of conviction in harmony with our corporate welfare by which our decisions may be weighted. We need a way of life which only faith can blaze. For few of us are strong enough or wise enough to make our way alone.”—Margaret Carey Madeira, *Atlantic Monthly*.

THE SITUATION in the Occident where bankruptcy has overtaken the world’s greatest achievement in production of the substances of life, calls for a drastic revision of the technique of human relationships, and a complete alteration of the attitude and intention of such relationships. It calls for a technique of life which must itself be a living technique. Life can never be fully alive when controlled by the powers of death, as in armaments and organized force, or when supported by death, as in the blood-thirsty appetites of people in their food. Disintegration is death; integration is life.

No system of human relationships can succeed if operated in the attitude and with the intention of mutual exploitation; any system will succeed if operated in the spirit of mutual service; indeed, in this spirit, the need of systems would disappear.—James H. Cousins, *The Young Builder*.

“A STONE ARCH built across the road at Endicott, N. Y. reads, “Home of the Square Deal.” Since Mr. George F. Johnson, head of the Endicott-Johnson Shoe Corporation, sincerely believes and practices the truth implied in these inscriptions, the industrial reforms NRA stands for—decent hours, decent wages, decent conditions of labor

and representation are an old story in Endicott, and four other towns of the Susquehanna Valley, West Endicott, Johnson City, Oswego, and Binghamton. In these towns the population dependent upon the Endicott-Johnson shoe making plants scarcely knew that the world was suffering for lack of a solvent consuming class.”—Rose C. Field, *New York Times*.

“IF COUNTRIES will only lay aside ‘nationalism’ and ‘internationalism’ and substitute in their places a world-wide principle of *cooperation*, . . . I feel confident that their efforts would be many times repaid.”—John D. Rockefeller III, in a speech at LaMaison Francaise, a unit of Rockefeller Center.

SCIENCE today is smashing atoms, transmuting them into other elements, transforming matter into energy and discovering new fundamental things, such as the positron, the neutron, the deuton, and now the triton. No one can foresee the application of this new knowledge, but the electron brought us long distance telephony, radio broadcasting, talking pictures, television and scores of useful automatic controls. Surely from its newly discovered colleagues we may confidently expect in time applications of equal or greater importance.

Since the stone age, men have thought the world finished, but history shows that one thing is certain—change.—Dr. W. R. Whitney, Vice President in charge of Research, General Electric Co.—*The Scientific Monthly*.

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C H R I S T

"How great the difference between the glory of Christ and the glory of an earthly conqueror!"



HE church bells are pealing in memory of His Holiness Jesus Christ although more than nineteen hundred years have passed since He lived upon the earth. This is through the power of the spirit. No material power could do this. Yet people in their blindness deny Christ, seeking to perpetuate their names in worldly deeds. Everyone wishes to be remembered. Through earthly and material accomplishments one will hardly be remembered nine years while the memory and glory of Christ continue after nineteen hundred years have passed. For His Name is eternal and His Glory everlasting. Therefore man should hear with attentive ear the call of the spiritual world, seeking first the Kingdom of God and its perfections. This is eternal life; this is everlasting remembrance.

NON His day Christ was called satan, beelzebub, but hear the bells now ringing for Him! He was the Word of God and not satan. They mocked Him, led Him through the city upon a donkey, crowned Him with thorns, spat upon His blessed face and crucified Him, but He is now with God and in God because He was the Word and not satan.

FIIFTY years ago no one would touch the Christian bible in Persia. Bahá'u'lláh came and asked "Why?" They said, "It is not the Word of God." He said, "You must read it with understanding of its meanings, not as those who merely recite its words." Now Bahá'ís all over the East read the bible and understand its spiritual teaching. Bahá'u'lláh spread the cause of Christ and opened the book of the Christians and Jews. He removed the barriers of "Names." He proved that all the Divine Prophets taught the same *reality* and that to deny one is to deny the others, for all are in perfect oneness with God."

SEE what Christ has accomplished! Witness what one soul who was crucified has accomplished! He was alone! alone! but the traces of His work and the signs of His Message have filled the world. . . . Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the Reality of Christ. . . . Christ is always Christ."

—*Abdu'l-Bahá.*

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"Religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset. The ideal safeguard, namely, the religion of God . . . is the all inclusive power which guarantees the felicity of the world of mankind."—*'Abdu'l-Bahá*.

THE CHIEF objection to religion in this practical and scientific age has been that it does not enough meet the realities of life. The modern materialist looks upon religion as a sort of vague and mystical philosophy fanned at times into the ecstasy of worship—which postulates a soul undiscoverable by scientific methods and a God who regulates the universe and the affairs of humanity. He looks upon religion with scorn because it does not seem to be an effective force in the vital life of the community, the nation, and the world.

The forces which at present seem to play the controlling part in humanity are those which emanate from the world of science, of industry, of commerce and of politics. With these forces every individual has to grapple at one time or another. They enter so directly into life that no one can deny their existence; and they impinge so closely upon our attention as to absorb it and to shut out from such obscured vision the universe itself.

IT MAY be said in answer to this critique of religion that the obsession of the man of today with so-called practical affairs of the mart and his blindness to higher and more subtle forces operative in the universe is no proof that there are no such forces. A large coin held be-

fore the eye can conceal the whole world. Symbolically speaking, this coin which conceals the world of reality from the eyes of modern materialists is greed and the fearsome struggle for existence.

Furthermore it may be pointed out, in answer to the materialist's concept of religion, that far from being unpractical, true religion is in reality the most practical and effective expression of humanity.

Much that passes under the name of religion is as untrue as it is un-vital.

In a materialistic age such as this, institutional religion is apt to degenerate into form without a soul, into rituals and emotional stimuli which end in vapidity. Such expressions of religion are not practical. They bring little help to the individual. It is perhaps for this reason that so many individuals have ceased to attend church; they find nothing there that can aid them to meet the exigencies of life.

But real religion, which we may describe as the actual contact of the spirit of man with the Infinite Spirit which created him, has been, is, and always will be the most practical means of meeting successfully the necessities of life. To the materialist, it is true, these moments of realization of contact with the Divine may seem but the imaginations of mysticism. But let us look

at some of the successful manifestations of this religious expression.

WE HAD in the founders of New England a people who believed in God and successfully sought His guidance. Narrow-minded, one-track minds many of them might have been; but unpractical no one could call them. Did they not successfully meet, by the very means of their religious zeal and guidance, the exigencies of pioneer life in a land full of perils, both of climate and savage environment? Did they not conceive, create and perpetuate one of the most practical cultures the world has ever known? The very essence of the New England soul is efficient practicality combined with dutifulness.

Another group of ardent religionists, more mystical even in their spiritual habits than the Puritans, fled from England to seek freedom of worship on these shores. In the Quakers, followers of the Light who sought within themselves through connection with this Light always a guidance for their actions, we behold a people who built with remarkable success all the appurtenances of civilization amidst a barren wilderness. The Quakers have been eminently practical. They have also been eminently successful. A careful study of the causes of their business success might be found to lie in constructive spiritual qualities which were the direct result of their religious idealism and spiritual practices. Even to this day no one can call the Quakers unpractical. They are canny, far-sighted, shrewd yet honest, industrious, and kindly even in their business and professional relations. Success and

high achievement have been theirs out of all proportion to their numbers.

Again in the modern sect of Christian Scientists we behold a group seeking to guide their lives by devotion and spiritual meditation practiced daily. They too, as a group, have met with phenomenal success far out of proportion to their numbers.

And now the Oxford Movement looms upon the horizon, achieving a remarkable growth through its power to mold the lives of its adherents and to satisfy their desires for an effective guide to life. These Oxfordites believe in prayer, in meditation and guidance. They study the Word of God daily and make such study a prelude to each day's activities. In their public meetings they give remarkable testimonies to the effectiveness of guidance which they find; and this testimony comes not chiefly from those types who have been considered by the materialist as naturally religious—that is to say, dreamy, poetic, or psychopathic individuals—but from men of affairs, business men, journalists, officials and others who are doing practical work and are playing a significant part in world affairs.

THE GREATEST practical advantage of religion remains, however, still to be considered. The purpose of religion is not only to fructify and guide the life of the individual; its purpose also is to establish foundations for a stable and harmonious organization of humanity. The most important function of religion for the life of today is its application to the development in human beings

of those qualities which work toward harmony and unity.

Let us compare the benefits which religion has to offer in this direction with the effects of materialism in the world today. Where has materialism produced stability, unity and harmony in human affairs? Do we find in the jungle-like competition which prevails in industry, commerce and world trade those evidences of harmony, unity and stability which the world so imperatively needs? On the contrary we find materialism to be the very core of the poison which has produced the almost complete disintegration of human society today. We find it, untaught by the shocking lessons of the World War, expressing itself more rampantly today than ever before in ways of disunity, disharmony and disintegration.

WHERE, THEN, are those practical benefits which the materialistic philosopher derides religion for failing to produce? Let the materialists produce those values which hu-

manity requires ere it perish. Let the materialists come together and do something of practical value for the world; that is to say, save the world from its chaos and distress—for this is the only service which is of any practical value today. The religionists may well throw out this challenge to materialists; but if they wait for an answer they will wait until Doomsday, for the materialists can never produce the solution to this problem.

The solution to the problem of world chaos lies not in materialism but in the practicality of religion—that is, in the power of religion to better the lives of individuals and peoples by inspiring those qualities of sympathy, of tolerance and understanding which alone can make for the unity of the world.

Religion, far from being unpractical, is the only effective force in the world today. When we have more of it prevailing amongst men of the mart, we may hope to establish a civilization which has something of stability and perfection.



"If men followed the holy counsels and the teachings of the Prophets, if Divine Light shone in all hearts, and men were really religious, we should soon see peace on earth, and the Kingdom of God among men. The laws of God may be likened unto the soul, and material progress unto the body. If the body was not animated by the soul, it would cease to exist. . . . Unless ethics be improved, the world of humanity will be incapable of true advancement."—Abdu'l-Bahá.

THE HAND THAT DIRECTS

LIDJA ZAMENHOF

Translated from the Esperanto by Lucy J. Marshall

The author (daughter of Dr. Ludovic Zamenhof, creator of Esperanto) gave the following stirring address at a special Bahá'í Esperanto session held contemporaneously with the Twenty-sixth Universal Congress of Esperanto in Stockholm, Sweden, August 4-12, 1934. The translator has adhered to a literal translation in order to faithfully express the author's intent and purpose.

ONE day, sitting in a public garden, I beheld the following scene: Close to a bench on which his father sat, a very small boy played. He made cakes in the sand and threw pebbles in the little lake. He enjoyed the beauty of the summer weather. But the sun soon inclined to the west, the shadows lengthened and a breeze began to blow through the garden. "Come, little son, it is time to go home", the voice of the father was heard to say. But the son did not obey. He still wished to make more sand cakes and to throw more pebbles into the water. The father repeated his words but the son remained deaf. The father approached to lead the child from the lake and the boy commenced to shout his protest. Then the father said: "I will leave you alone; I no longer wish such a bad child". But the child did not believe that and was not even able to imagine that his father would leave him alone. Nevertheless, several minutes later, he looked all around and did not see his father. Terror seized him. The beautiful garden appeared as a desert, or labyrinth of paths among which he was unable to find the way home. And full of fear he wept and repented, loudly calling his father whom he believed to have gone away. But the father had not gone; he had only hidden behind a tree, that the little son might through

fear learn a lesson in obedience. When the child had repented sufficiently, he suddenly saw before him his beloved father, who had neither left nor forgotten him, but pardoned him and, holding his hand, led him home.

Another day, walking in the same garden, I again saw the same persons. This time the boy did not make sand cakes, but dug a hole with such seriousness as though the well-being of the whole garden depended on his work. Opposite him, with the same serious mien, his little sister dug another hole. The children began to hamper each other, sharp words followed and finally the boy lifted his hand and hit his sister. The cry and noise brought the father to them, who punished the boy with severe words and some blows.

EACH OF US has witnessed similar scenes many times, or perchance in the hero of this story one may recognize himself of former years. Much time has passed since our childhood. We have grown. We play no more with sand. Nevertheless, we remain children, and alas often we are bad children. We wish only to play in the garden of life—and we forget that when our day is finished, we must return to our Father's house. And when He asks us what we did in the day of our

life, we will answer: "We played with sand and threw pebbles into the water, and the lesson which we had to learn, we learned not".

We threw pebbles into water, we built castles of sand—these signify that we did work which endured not, outlasted nothing, and from which we learned nothing.

What must we learn?

Our whole life is ceaseless learning. The child learns first to speak and to walk, afterward to knead little clay pots, and later, he goes to school, where having commenced with the alphabet and elementary arithmetic, he enlarges his knowledge, until his mind lifts him above the earth to explore the mysteries of the solar systems and the milky ways.

And if his mind also inclines toward analytical work, he will begin to investigate the material universe about him until finally in the construction of the atom, that tiny universe, he will uncover the same laws which govern the solar systems. There will come to him those true words of Bahá'u'lláh: "If you split the smallest speck of dust, you will find in it a world".

He will bow his head before that eternal law, before that unwritten code of universal harmony. He will begin to feel himself as only one small instrument in that eternal symphony, and he will realize that he must not be a grating instrument—but one in harmony with the symphony of existence.

WHAT IS that eternal harmony, that power, penetrating through and holding in its will, the universe? It is exactly that which we com-



Miss Lidja Zamenhof

hend by the word "God". We are able to name it by a thousand names, in a thousand different tongues; no matter, the essence remains the same. It is important that we understand that those thousand names name one sole and same eternal and boundless Being.

There are people who deny the existence of that Power; some, truly the most naive, deny because they are unable to see, hear and feel that Power. They cannot "capture" God in the net of their perception. They deny, as a blind one denies, what he sees not. They deny, saying that the idea of God is childish fantasy which no serious proofs confirm. They fail to comprehend that everything which exists eloquently attests to the potency of that which created. One green leaf attests to that Power better than thick volumes could possibly do. The hum of summer insects,

enjoying their existence, their creation, is a voice far stronger than the loud talk of those who do not understand that there does not exist an effect without a cause; that where there is a creature, there must be a Creator. Seeing a table, they realize that there must have been a lumberman who cut the wood, a furniture maker who gave it form, but seeing before them worlds and suns, they do not comprehend that there must be an intellect which planned them, a Power which brought them into being, a Hand which directs them.

There are people who believed and lost their faith. O, that is the fate of many of those who prayed but found their prayers unfulfilled; those in sickness petitioned for health; those in misery asked help for those whom death had robbed of their best beloved; finally, millions of those who lived through the hell of the war, of those who having missed bombs and gases, vainly search for the most miserable existence. All these rebellious, hopeless ones ask: "Truly, does a God exist? Where is He? Why did He create so much misery and cause so many tears to flow?"

Or it appears to these people that beside God another and equal power reigns in the world which is the scene of an eternal battle between the good God and the prince of darkness.

THE BAHÁ'Í teachings proclaim the nonexistence of evil. Is it possible to imagine a power which would be able to stand against the Creator of everything? To believe in satan means, in fact, not to believe in God, for it means not to be-

lieve in His most essential attributes: His Goodness and His Power over Everything.

If we investigate the construction of our planet, we find in it most diverse elements, and we are able to certify that these elements are also in the sun, from which our earth has come. We are not able to imagine elements in the earth which are foreign to the sun, but in reality we find on the earth that which is not in the sun. For example, we are unable to suppose that on the sun is water, and what is more, ice! But we can believe that the sun has oxygen and hydrogen, which combined in our conditions, produces water, and which at a considerably lower temperature, forms ice.

By the same token, whatever we observe in the world of creation, we may be certain that it came from the Creator. And because He is the harmony itself, from Him can come no evil, for harmony and evil cannot exist together.

That which we call evil, is only lack of good. Darkness is only lack of light. Blindness is only lack of vision. These are but passing circumstances, often created by ourselves. They will pass, for eternity is an attribute of God, and to Him only good belongs.

One may say, on the contrary, that small is the consolation to the blind to assert that blindness will pass together with his life, but that is the viewpoint of the short-sighted. For life does not pass.

With full assurance the Bahá'í teachings assert the undying quality of the human spirit. The body is only an instrument, which during a certain time the spirit uses, to express itself. Even if the instru-

ment is defective, the hand which uses it does not perish. The body is as a garment which becoming out-worn is cast away, but together with the garment, is not cast away the thing which it carries. Again, the body is as a cage in which lives the bird of the spirit, and when the cage is broken the spirit flies to heavenly heights.

When corporeal life shall cease and the blind eyes are closed, other eyes will open and the joys of the spiritual world will recompense those who with eyes of the body saw not the brilliance of the material sun.

WHAT IS TRUE of man is also true of mankind. It, also, must learn the lesson of harmony and that harmony it must find, before everything else, in itself. It must be as a chord, in which one tone does not grate against another, but together with the others, form a beautiful harmony. It must exhale perfume, as a garden, where blossom fraternal-ly many different flowers, one beside another. It must feel itself as one tree, rich with many brotherly leaves, one sea, abounding in many brotherly drops.

Also, humanity is as a child in the garden of life. How often great peoples and powerful nations bake cakes of sand, or, digging holes, strike their brothers, jealous of a piece of earth,—for a piece of that earth which at the end will be only their tomb. How often humanity disobeys the voice of the Father,

and afterward, when that Father, always loving, hides His visage, it is overcome with woe and becomes lost in the labyrinth of little paths, among which it is unable to find the way home. And it is necessary that great be its penitence and that great be its longing for the Father, so that He may re-appear and conduct the child home to peace and harmony.

Frequently the voice has sounded, but humanity has not always recognized it. Humanity is as a child, who having seen his father yesterday in an old suit, today does not recognize him in new clothes. Yesterday, having heard and recognized God's voice, sounding from the mouth of one Prophet, humanity does not again know that voice if another Prophet sounds it. Nevertheless, eternal is the same voice and the teachings are the same. Behold! in the last century it began to sound in the land of Persia, from the mouth of Bahá'u'lláh, the Prophet of the new day. The ancient truth He brought again to the world. Formerly it has been said: "Love your neighbor", but today louder and vaster sounds the decree: "Glory is not to him who loves his own people, but glory is to him who loves humanity."

During a long time the darkness of night has veiled the way of humanity and this dark way has seemed to be the kingdom of bats. But the light has reappeared! The Bahá'í teachings bring to the world a New and Brilliant Day!

AN ORDERED SOCIAL LIFE

HELEN PILKINGTON BISHOP

The following is the concluding chapter of the thesis on the Bahá'i Religion—submitted by the author for her degree of B. A. conferred by Reed College in Portland, Oregon. Other chapters from this thesis have been published from time to time.

THE student of culture finds the Bahá'i Faith to be the most remarkable manifestation of the religious spirit since the spectacular rise of Islam. It appeared upon the background of medieval Persia among a people whose national character exhibited ignorance, fanaticism, cupidity and slothfulness.

THE INITIAL impulse was the Báb, a young man Whose influence was not due to advantages of education or prestige. Nor does the ideological basis of His doctrine account for its attraction; it was not new in the sense of novelty. Indeed, the Báb declared that He had come to *restore* the purity of religion. The influence exercised by the Báb upon His contemporaries was due to the persuasive spiritual power which animated Him.

His chosen apostles, the "Eighteen Letters of the Living", were the innovators in a pattern of behavior which departed radically from the formal piety of a mechanical religion. The claim which they advanced for the Báb was "a live option"; it created emotional conflict between old loyalties and the new values; it was received with zeal or attacked with passion, but few remained indifferent. These intimate associates of the Báb were martyred under circumstances which have been scarcely paralleled in religious history. Their willing sacrifice cannot be explained by

those scholastic descriptions of personality which seek to reduce behavior to terms which define biological satisfactions. The "Eighteen" abandoned *security* when they deprived themselves of the benefits which the law offered to Muslims, but denied to "heretics". Many of them had *recognition* until they identified themselves with the cause of the obscure wool-monger from Shiráz. The desire for *response* or a thirst for power can scarcely be a sufficient drive for individuals who combined the essentials of leadership with submission to the Báb—a singular combination in so many highly differentiated personalities. Undoubtedly, they broke the monotony of a voluptuous civilization by *new experience*; but the Báb had warned them of its type—imprisonment, exile, refinements of torture then characteristic of Iran, and ignominious death, frequently without the burial to which the *mores* attach so great a significance. Such were the choices of a people whom ethnologists have described as cowardly and egotistical.

NO DOUBT some of the early Bábís were too exuberant, and exceeded the bounds of moderation to the degree that they provoked resistance from the conservative elements. After all, their Movement was less a system of instruction than *an energy*. Although fanaticism was a

prominent trait in Persia the recorded utterances and the attitudes in which these pioneers met death indubitably prove that it was not emotionalism, superb but irrational, which swept so many to martyrdom. It was an unshakable conviction, passionate or serene according to the individual temperament, that by standing firm in a great cause they were perpetuating a Religion which would bestow an era of enlightenment. A cogent example is Táhirih's defense before the dignitaries of Church and State: "You can kill me as soon as you like, but you cannot stop the emancipation of women."* The apostles of the Báb were enthusiasts, uncompromising, impassioned, illumined; the type of those who must ever inspire the simple at heart, the Hegelians, and the social philosophers who hold to the preponderate role played in history by those who are consecrated to a cause which is greater than themselves.

THE BÁB emphasized the regeneration of Islam; Bahá'u'lláh of the world. The latter discarded Muslim insularities and appealed directly to all men for the renewal of the spirit of religion. The potency of His influence is apparent when one reflects that His sworn enemies testified to His power; that about seventy of His followers chose exile with Him rather than separation from Him; and that His teachings were spread throughout the Near East during His own lifetime by those who gained His presence in a Turkish prison.

Bahá'u'lláh was the beginning of Bahá'í experience for the West; it was through Him that Bahá'ís

acknowledged the Báb as Prophet and Forerunner of the New Era.

Bahá'u'lláh anticipated the needs of the modern world and adumbrated the form of a world-culture in which religions should be harmonized; social classes reconciled; economic competition replaced by co-operation; and political isolation by international government. He not only gave these definite teachings, but He enjoined the reshaping of the social institutions with which they are identified. His teachings are free from the extremes of the secular schools which deny the life of the spirit, and the arrogance of those religions which lay claim to a monopoly of truth. The beauty of other religions and the worth of other groups is taught by Bahá'u'lláh.

THE RECEPTION of this Message in the West was due to the missionary tour of 'Abdu'l-Bahá. He stressed the social significance of the Faith rather than the metaphysical basis: in the universities He spoke of the compatibility of reason and faith; in the synagogues, of the Prophets as the educators of the race; to peace societies, of the unification of races, nations, religions, and classes; to Christians of the return of the Spirit of Christ.

'Abdu'l-Bahá contacted the individual; He satisfied the human heart by spiritual experience and awakened the desire for the maximum of self-development. The independent exploration of truth on all planes became the purpose of those whom He attracted. Each discovered according to his capacity, but the process of sharing related him to his fellows. Regardless of

*Táhirih, well known in Bahá'í history as Qurratu'l-'Ayn, was martyred for her faith.

individual differences the orbit of such activity became the Bahá'í community; it comprises intellectuals and mystics, Jews and Christians, the colored and the white, the rich and the poor. Their common bond is devotion to the universal aims of Bahá'u'lláh.

Even to believe that these aims can be realized alters the psychology of the individual: the modern temper of futility gives way to the zest of activity. Consciously or unconsciously the individual acts according to these aims and thus helps to accomplish their realization. The conviction of the possibility of world unity and peace makes of this age the most important in history, and participation in its universal trends not only an obligation but an adventure. This world-view inheres in the recognition of one's common humanity irrespective of distinctions of race, nation, caste, or creed. It is supplemented by attitudes such as the responsibility of developing one's latent capacities for the enrichment of the group; ready cooperation; and the performance of labor as an act of worship. These attitudes are cultivated in the group; definite training is given for an ordered social life.

These attitudes are not mere ideals for they are imbedded in structural form, in Bahá'í institutions such as schools, libraries, summer recreation centers, houses of worship. Provision is made for the requirements of the social life of

the community. Moreover, all participate in the election of representatives. The administrative bodies of local and national assemblies, the institutions of the Guardianship, and the future Universal Assembly provide a pyramiding of wills into a definite scheme of world organization.

THE BAHÁ'Í Faith has united Orientals and Occidentals in a community of minds and hearts. Through the Faith the Bahá'ís of the agricultural villages of Persia and the Near East are devoted to universal aims which transcend the internationalism accepted by advanced western groups. The significance of this idealism is the high probability of its diffusion; and conviction deeply held releases the will to action beyond the immediately possible.

The diffusion of the Bahá'í Religion is a social-psychological process; but its invention was an individual phenomenon. At its Source are two individuals, the Báb and Bahá'u'lláh. The Báb was the initial impulse; Bahá'u'lláh is the Author of the Message which has been accepted both in the East and the West.

The Bahá'í Religion is steadily growing because it meets actual human needs, as they are now recognized by social science. The major trends of recent sociology are a scientific confirmation of the intuitive wisdom of the Prophets, the Founders of religion.

THE BAHÁ'I ADMINISTRATIVE SYSTEM

"The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh."



THE creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation.

TIt should be noted . . . that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism.

TIt would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth? . . .

THIS new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded."**

—*Shoghi Effendi*.

*Quotations from "The Dispensation of Bahá'u'lláh".

SWEDEN AND AMERICA DISCUSS EDUCATION

REPORTED BY MARTHA ROOT

Martha Root, international Bahá'i teacher and journalist, here describes the discussion at the dinner of the Swedish-American Society, at which she was a guest, in Stockholm, October 12, 1934. The speaker of the evening was Grefvinna Estelle Bernadotte of Wisborg, a niece of His Majesty King Oscar Gustaf V of Sweden. (An American by birth, Grefvinna Bernadotte was formerly Miss Estelle Manville of New York). The following discussion on education will be of interest to readers of the Bahá'i Magazine not only because such occasions do much to promote international friendship and understanding but because so many of the points in the Countess Bernadotte's address are in line with the ideals of Bahá'i education.

AT this time when political dissensions and trade jealousies are tending to separate nations, when disarmament conferences are failing and naval parleys bid fair to come to naught we must not forget the less prominent groups in various countries that are doing their bit to create friendship and understanding among nations. Such a group is the Swedish-American Society in Stockholm whose aim is to further social bonds and sympathetic relations between the Swedes and the people of the United States. This society has been the means of forming innumerable ties on both sides the Atlantic between the people of these two nations.

At a dinner recently given by this Society Countess Bernadotte spoke on the subject of education. The Countess, who was introduced by Mr. Borye Brilioth, the presiding officer of the evening, assured her audience that she did not wish to pose as an authority on education, but wished simply to give some thoughts, based on her own reading, observation and experience, as an introduction to a discussion on the subject. In the course of her talk she first dwelt on a few general

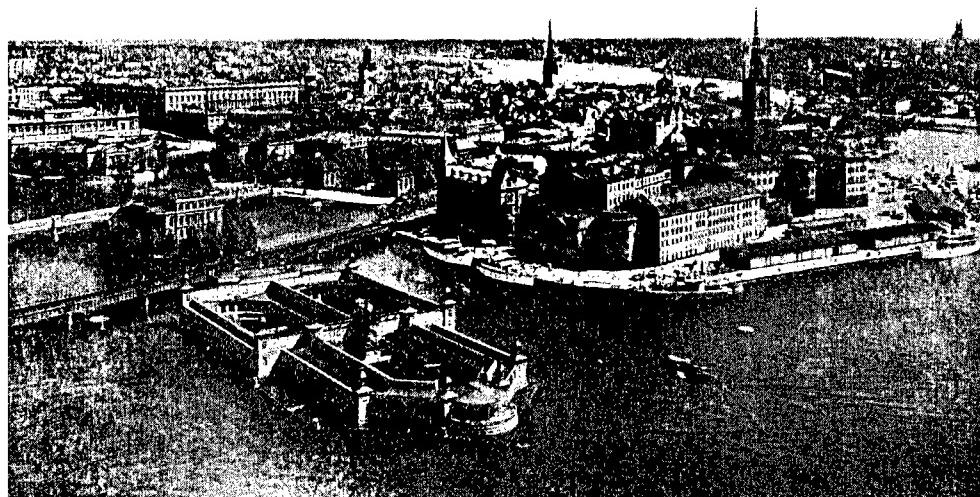
points in the field of education and then suggested certain things which each country might learn from the other in educational lines.

In her general remarks the speaker stressed the extremely responsible position the teacher holds and the responsibility of the parents in cooperating with the teacher. The burden of seeing to it that the next generation is better equipped to solve its problems than we have been, is on the shoulders of both parents and teachers.

"In Ancient Greece", Countess Bernadotte said, "the teachers were looked upon as one of the most important groups,"* and rightly so. The man or woman who has the responsibility of training the future citizens of a country has just as important a job as the men or women in the present government of that country."

Another important point in the general remarks of the Countess was that "the ideal school is a place where children learn *how to learn.*" The essential thing is that the child be taught to concentrate, given the key to the mastery of the studying process, not that information be crammed into him. Indeed many

*On this point 'Abdu'l-Bahá says: "In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence."



Stockholm, View from the Townhall-Tower

educators believe that the acquiring of information takes care of itself largely if a child's natural curiosity and desire to know and understand is not thwarted by too much interference and regimentation on the part of the adult. "There is no better expression of the children's innate desire to learn than the ever growing stream of questions they ask from the time they begin to put words together into sentences", said the speaker.

AMERICAN schools and colleges have long emphasized vocational training as a means of fitting young people to follow a certain profession, art or trade for a livelihood. In recent years certain colleges are adding special courses for training students for public careers in government service at home or abroad. Countess Bernadotte quoted somewhat at length to show how such work has been developed at Princeton University where President Dodds introduced a public careers

course four years ago. He now believes that "the New Deal, which had to draft its brains from college faculties and private business, has amply proved his thesis of the need of brilliant professional public servants in the United States. . . . The students are campus leaders, Princetonian editors, football men, class presidents. They spend their summers living abroad in native homes, attending government conferences. Each year the school has five *conferences on public affairs* of its own. Then students pretend they are a senate committee, a New York City charter commission, a League of Nations Assembly, and proceed to thresh out the question at hand with all due form and ceremony. At the final conference last May, the school was the United States Ways and Means Committee considering the reciprocal tariff bill." It is said that these young conferees voted for amendments which the real United States Senate adopted one week later.

"Princeton has lately begun to lead the nation in graduates accepted for the United States Foreign Service."*

BUT WHEREAS specialized training may be invaluable in preparing youth for earning their livelihood just the opposite of this,—a broad liberal culture on a sound ethical basis would seem to be necessary if we are to fit our young people for the new, unknown and constantly arising problems of the future. "One rightly asks", said the speaker, "how is it possible to know what will be necessary twenty years hence." But a flexible, searching, open mind coupled with firm and assured ethical principles are certainly parts of the equipment which are needed to meet unforeseen situations and which modern education should provide.

Countess Bernadotte suggested the honor system as an aid in developing self respect and moral stamina. "This is not", she said, "self-governing or sjalv-styrelse, but more *hedersbegreppssystem*. It is the system whereby the individual child has only its own self-respect to answer to for its actions. If the self-respect of certain individuals is rather tarnished, the attitude of the other children towards these will in most cases stimulate the slack ones to polish up their self-respect and become part of the honor group. There is no time in a human being's life which is so purely idealistic as childhood and youth. Most of the individuals in that stage of development are not yet familiar with the grinding effect the world has upon

their ideals. That is why I believe the honor system inculcated in the school age of the coming generations of citizens will help towards making man's world a better place to live and work in."

ANOTHER practical suggestion which would tend to liberalize and broaden the minds of young people as well as furnish them much information was made by the speaker. She believes that a greater stress should be placed upon current events in our schools. In regard to this Countess Bernadotte said, "Would it not be advisable, in the light of guiding our children's reading of the daily newspaper, to teach them how to pick the worth while from the trash. . . . My own experience of Current Events speaks strongly for a period once a week, when the outstanding events of the week are read out and discussed . . . before the whole school." The Countess pointed out too how much America might learn from Swedish schools in regard to a better use of the radio in education.

In her closing remarks the Countess said that she would like to give expression to her feeling about what in general each country could learn from the other. America, she said, seemed to her to be the land of new ideas, but America's weakness was in a lack of discrimination as to whether the new ideas were good or bad. People in America are too prone, she believes, to make a fad of any new idea and only find out after the idea has proved a failure that it was unsound. Also since a good idea may, too, become a fad,

*On the point of government service it should be made clear that while Bahai's are warned not to become entangled in politics and political issues, they are encouraged to serve their governments in non-political administrative positions.

it is often overlooked and discounted by the more conservative people, or perhaps even lost sight of, for a time, at least. Sweden, on the other hand, she believes to be a land where ideas are considered and weighed carefully. Since the Swedish people are more slow to take up new ideas before they are proven they may gain in the end. Sweden has two advantages which make it easier to adapt new ideas to her needs. One is that her population is homogeneous, of one nationality; another is that her people are spread over a relatively small area.

AFTER THE address of Countess Bernadotte a most interesting discussion developed in which several

of the foremost educators of Sweden pointed out what the two countries can learn from each other in the new educational methods. The American minister of Sweden, Mr. L. A. Steinhardt, in a talk brief but full of truth and humor gave the viewpoint of the boys and girls of both countries naming studies they would like to have taken out of the curriculum and new courses they would like to have introduced.

Surely occasions like this Swedish - American dinner - discussion, where representative people get together in a friendly exchange of ideas, have a value which cannot be estimated. May such occasions increase.

THE MYSTERY OF SACRIFICE

ALICE SIMMONS COX



A lily bloomed because a bulb was torn,
A caterpillar wove a golden mesh,
Discarding it with joy when wings were born;
A martyr rose triumphant from the flesh.

These things I saw with wonderment and pain,
As, led by love, I climbed a mountain slope;—
On levels far below gleamed ripened grain,
Small seeds to hold the resurrection hope!

And then I saw on shining laurel blades
The emerald tracery of crossing bars,
And knew that cells must break to build facades
Of giant shrubs that yearn to meet the stars.

Oh, Love, Who spreads white arms above my earth,
Thy mantle robes the mystic cross of birth!

PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 3.

"The authorized Interpreter and Exemplar of Bahá'u'lláh's teachings was His eldest son 'Abdu'l-Bahá (Servant of Bahá) who was appointed by his Father as the Center to whom all Bahá'is should turn for instruction and guidance."

—Shoghi Effendi.

THO estimate, even to imagine, the possibilities of the human soul is beyond man's thinking. "I am man's mystery and he is My mystery." And 'Abdu'l-Bahá says that no man can know himself since it is impossible to look at oneself from without. Because of this, and because men commonly tend to accept a lower estimate of their own capacities rather than a higher, a certain heroism is essential to high attainment. This is true, of course, when the goal is a material one. It is not generally realized that it is much more true when the plane of seeking is spiritual. To accept the dictum that nothing is too good to be true, and nothing is too high to be attained, requires a willingness to run counter to the accepted standards of men, who, as a rule, measure their ambitions by a quite different standard.

AFTER MEETING 'Abdu'l-Bahá, life, as I have intimated, assumed a quite different aspect. But in what that difference consisted I could not then determine, and after these twenty-two years I cannot now determine except that a goal had emerged from the mists surrounding worthy of supreme struggle and sacrifice. I began to see, dimly indeed but clearly enough to give me hope, that even if I could not know myself, I knew with cer-

tainty, that heights far beyond ever before dreamed attainable, lay before me and could be reached. This was all I knew but it was much. I remember saying to myself over and over: "At last the desire of my soul is in sight." In sight, but alas how far away! I gazed at 'Abdu'l-Bahá with a mixture of hope and despair. The world and I in turmoil and here was peace. He sat or stood, walked or talked in a world of His own, yet with beckoning hands to all who yearned and strove. It seemed to me that He stood at the heart of a whirlwind in a place of supreme quiet, or at the hypothetical but perfectly still center of a rapidly revolving flywheel. I looked at this stillness, this quietude, this immeasurable calm in 'Abdu'l-Bahá and it filled me with a restless longing akin to despair. Is it any wonder I was unhappy? For I was desperately unhappy. Was I not in the outer circle of that raging tornado? And to attain that Center of stillness meant the traversing of the storm. But to know there was a Center: nay, to see One sitting calmly there, was a knowledge, a glimpse, never before attained. And so, another divine paradox; in my misery of doubting hope lay the first hint of divine assurance I had ever known. I remembered another arresting phrase in the Seven Valleys* and said to myself: Though

*Seven Valleys by Bahá'u'lláh.

I search for a hundred thousand years for the Beauty of the Friend I shall never despair for He will assuredly direct me into His way.

NOT LONG after that great first experience with 'Abdu'l-Bahá I was again talking with Him. It was in the beautiful home of the family of one of the friends who seemed to feel that all which they possessed was too little to express their adoring love. Entering their home the roar of the city, the elegance and luxury of Riverside Drive, the poverty and wealth of our modern civilization all seemed to merge into a unit of nothingness and one entered an atmosphere of Reality. These heavenly souls who thus demonstrated beyond any words their self-dedication had a direct influence upon my hesitating feet of which they could have had no suspicion. My heart throughout all worlds shall echo with thankfulness to them.

In this home I had become a constant habitué. I could not keep away. One day 'Abdu'l-Bahá, the interpreter and I were alone in one of the smaller reception rooms on the ground floor. 'Abdu'l-Bahá had been speaking of some Christian doctrine and His interpretation of the words of Christ were so different from the accepted one that I could not restrain an expression of remonstrance. I remember speaking with some heat:

"How is it possible to be so sure?" I asked. "No one can say with certainty what Jesus meant after all these centuries of misinterpretation and strife."

"It is quite possible," said 'Abdu'l-Bahá calmly.

It is indicative of my spiritual

turmoil and my blindness to His station, that instead of His serenity and tone of authority impressing me as warranted it drove me to actual impatience. "That I cannot believe," I exclaimed.

I shall never forget the glance of outraged dignity the interpreter cast upon me. It was as though he would say: "Who are you to contradict or even question 'Abdu'l-Bahá!"

But not so did 'Abdu'l-Bahá look at me. How I thank God that it was not! He looked at me a long moment before He spoke. His calm, beautiful eyes searched my soul with such love and understanding that all my momentary heat evaporated. He smiled as winningly as a lover smiles upon his beloved, and the arms of His spirit seemed to embrace me as He said softly: "You try your way and I will try mine."

It was as though a cool hand had been laid upon a fevered brow; as though a cup of nectar had been held to parched lips; as though a key had unlocked my hard-bolted crusted and rusted heart. The tears started and my voice trembled, "I'm sorry", I murmured.

OFTEN since that day have I pondered on the tragic possibilities of the effect of an expression of the face. I have even thought I should like to write a book on *The Glance that Saved the World*, taking as a text the way Jesus must have looked upon Peter after the three-fold denial. What could that glance have carried to the fear-stricken, doubting, angry Peter? Surely not the self-righteous, dignified look in the eyes of the interpreter. As surely it must have been something ap-

MATERIAL EVIDENCES OF GOD

ROBERT LEE MOFFETT

"If we wish to come in touch with the Reality of Divinity we do so by recognizing its phenomena, its attributes and traces which are widespread in the universe. . . . When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end."—'Abdu'l-Bahá.

AMONG a certain class of intellectuals, there are those who seem to take a kind of pride in their scorn of all religious beliefs. These individuals insist that a belief in anything above or beyond this physical existence, is rank superstition. Religion, with all its supernaturalism, they assert, is nothing but a somewhat refined form of beliefs originally held by savages, and handed down to this generation. Such ideas, these intellectuals assert, had their origin in the brain of man at a time when all the phenomena of nature was considered as a direct act of a personal God.

This type of reasoner rejects everything of a divine nature, everything relating to another world, in large part because convinced that all that is, is matter. Such persons regard all force, all so-called intelligence, all feeling, as but the interaction of one form of matter upon another form of the same thing. This rejection of all religious concepts is, of course, pure materialism—premised upon the idea that all causes reside in the qualities and properties of matter.

To THE materialist of this type, such phenomena as the holy lives of the Prophets, the self sacrifice of noble men and women of all ages—thousands of them willing to be tortured and to die for their faith,—mean nothing relating to the spiritual. A martyr, to a materialist, is

simply a highly sensitive person whose emotion has gotten the better of his common sense. According to that form of reasoning, the emotion expressed in the willingness to suffer for an ideal or a supposed truth, is nothing but an example of an unusual combination of chemical reactions in the brain and nervous system, making the victim happy to suffer punishment, rather than to face the loss of his ideals or his self respect, or his hope for rewards in a supposed life hereafter.

If we can assume that such a materialistically minded person may hold these views in all sincerity, and no doubt many of them do, it might be worth while to consider whether we can point out any evidence of a kind which would be impressive to this type of mind, and actually refute conclusions which exclude the possibility of an Infinite Being and life after physical death.

I have met scientists of note who express the conviction that, regardless of what we may believe about the matter, the physical universe in which we live bears no evidence which we have been able to discover that any plan or purpose in creation exists. They tell me they find nothing on this plane which, for its creation or composition, would require an overshadowing intelligence, such as is part of the religious conception of God.

I have had great difficulty in understanding how even an extreme

materialist could hold such a view, if willing honestly to face facts well within his own knowledge. It seems to be human nature to make our facts fit the theory for which we hold a preference, rather than to make the theory fit the known facts. Few men probably are of that purely scientific type which can always and on all subjects forget their pre-conceived notions.

IN AN address in Paris, France, February 9, 1913, 'Abdu'l-Bahá explained the three theories as to the composition of physical matter. He said that these theories are: 1—accidental composition; 2, involuntary composition; and 3, voluntary composition.

Accidental composition He described as composition by a chance arrangement of the particles; **involuntary composition**, means that particles of matter come together due to an inherent quality within themselves; while **voluntary composition** is explained as due to the action of a superior Will acting according to an intelligent plan. In this most interesting analysis, 'Abdu'l-Bahá makes clear that both accidental and involuntary composition are alike irrational, and that positive proofs exist that discredit both of these theories.

ACCORDING to this analysis, for example, that ingenious arrangement of material elements which we call a watch, would be classified as "voluntary composition." The watch was planned and the elements put into their place by an intelligence, with a purpose. A moment's reflection will make clear to anyone that no by-chance shuffling of the

elements composing the watch could ever cause them to accidentally take the exact form of a watch.

It is further evident, I feel sure that, even if we were unaware as to the purpose for which a mechanical device as complicated, yet well organized as a watch, we would nevertheless quickly decide that such a mechanism must have been planned and put together by an intelligence of some kind. It would be apparent also, that behind the plan of design and assembly must have been a purpose—a planned function.

If, as I believe is true, the very existence of a watch, conclusively indicates that an intelligence planned its composition, is it not evident by the same definite type of reasoning that our universe required an intelligence to bring it into its present marvellously organized being? Surely the millions of varying composite forms in the mineral, vegetable and animal kingdoms, are, many of them, even more wonderfully made than anything that the mind of man has conceived.

AND HOW wonderfully are our own bodies builded! Can we rationally contend that, by a mere chance shuffling of the elements, these human temples of ours were formed? Can we reasonably maintain that these complex organizations in infinite variety are the result of laws residing inherently in the three material kingdoms, which cause them to come together, because composition is their very nature?

No. As 'Abdu'l-Bahá points out, if it were the essential nature of these elements to unite on their own account, we could not explain de-

composition, which is the inevitable fate of all composed things.

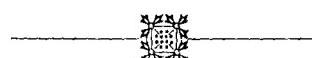
And what of the whirling universes that extend for thousands of light years out into stellar space? Are not these systems of suns and planets even more complex and systematic in their plan of organization than that of the time piece which we carry in our pockets? Can anyone sensibly say that these organizations of heavenly bodies "just happened" to get into their present geometrically perfect relationships?

But what of the plan or purpose of it all? A moment's contemplation of the enormity of the mere physical universe—a realization that all this is but the outer form of a far greater spiritual infinity, makes evident that any adequate comprehension of the probable purpose of the thing is entirely out of the question. We have no powers which would enable us to understand the very existence of more than a minute portion of the structure of God's creation. Its function and purposes, by its very magnitude, is not for us to see, or know, or even to imagine.

God has given us a sort of reason, and a very limited perception. We can see that there is existence,

but of the exact essential nature of that existence, we know practically nothing. We can perceive clear evidences of an intelligent plan and purpose, even in the physical structure of these specks of dust which come within the range of our vision. But as to the extent or nature of that intelligence or purpose—we have no faculties with which to touch even its fringe. God sends His Manifestations to teach us, again and again. His message deals with how to live—and Oh, so little of that is able to enter the cramped portals of our hearts. But of the Plan, the Ultimate Purpose—of that God speaks, if at all, in symbols the meaning of which no man comprehendeth.

'Abdu'l-Bahá puts the problem in this language: "God is infinite, and as terms are finite, the nature of God is not to be expressed in terms. But as man desires to express God in some way, he calls God 'love' and 'truth', because these are the highest things he knows. Life is eternal, so man, in order to express God's infinity, calls God 'Life'. But these things in themselves are not God. God is the source of all, and all things that are, are mirrors, reflecting (a part of) His glory."



"It is perfectly evident that man did not create himself and that he cannot do so, How could man of his own weakness create such a mighty being? Therefore the Creator of man must be more perfect and powerful than man. If the Creative Cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we cannot create even our own likeness. Therefore the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies."—'Abdu'l-Bahá.

THE COLLECTIVE CENTER

JOYCE LYON

"It is self-evident that humanity is at variance. Human tastes differ; thoughts, nativities, races and tongues are many. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified is obvious."

—'Abdu'l-Bahá.

If we analyze the concept of a center, we can see the center as a focal point of attraction. Co-existent with it are other entities removed from the center, which have been created with a vital connection with the central point. There are two aspects to this connection. The separate bodies are attracted to the center, and at the same time the center is a source of life to them. As we think about this concept it seems marvelously beautiful. And it should seem so to us, because it is the most fundamental principle in our lives.

Throughout the physical world we find the center represented. The smallest unit, the atom, is composed of widely separated electrical particles in a state of tension with the nucleus as center. It is interesting that the atom, the basic unit from which all things are formed, has been compared in structure and relative distance between parts to our vast solar system.

In the darkness of the solar system, the sun is the center of light and life for the planets. Without the sun, the earth would be a dead, inert mass, incapable of change. The sun is the cause of the multiple life—the unceasing growth and development on the earth's surface. Although the earth is removed from the sun it receives power and energy through the rays of heat and light. And in the changes of the

seasons we see the evidence of the earth's continual connection and response to its center of bounty.

IN MAN'S world of thoughts, hearts, and spirits there is also a center of inspiration and life. For humanity the collective center is the Manifestation of God. The Manifestations are like the life-giving sun, and man, helpless and limited, is like the earth. As the sun is remote from the earth, so is the Divine Reality remote from man, absolutely independent in its essence. But an intermediary there must be. For the earth it is the rays of the sun; for man it is the ever-present power of the Holy Spirit.

The Manifestations reflect the Divine Reality which "represents power absolute, capacity for all things, fulfilment for all the needs of man."* A Manifestation has three stations or conditions. The first is the physical. And the physical body, since it is a composition in the phenomenal world, is subject to decomposition. This is the only station that mankind has in common with the Manifestation. The second station, the rational soul or individual reality which has a beginning but no end, is holy and distinguished from all others by its essential perfection. In the same way the sun's particles have the property, essential to them, of producing rays and light, and differ from the par-

*'Abdu'l-Bahá, "Bahá'i Scriptures," par. 825.

ticles of the moon which can only reflect light. The third station is the Holy Reality which has no beginning and no end. It is the Pre-existent Bounty which shines through the individuality like the light through the glass globe of a lamp. The human body of the Manifestation is like the niche illumined by the lamp. Although the niche be destroyed, the light is shining always.

The Holy Spirit, the intermediary which brings God to man, is the bounty of God emanating from the Manifestation. It does not descend or enter into man but like the mental realities has a direct connection. Knowledge is a state of the intelligence, an intellectual condition, and thoughts are like images reflected in a mirror. In the same way the splendour of the Holy Spirit appears as in a mirror.

THE RELATIONSHIP between man and the Collective Center is indeed vital. Bahá'u'lláh said, "... man is dependent for his (spiritual) existence upon the Sun of the Word of God."¹ It is through the Manifestations that man learns of the essential and eternal. The Creative Word is the source of all good, all wisdom and power. The innate light which the Manifestations have, the knowledge and understanding of all things in the universe, is mirrored in the minds and hearts of men. This light is reflected in an individual according to his capacity; in different people it gives rise to different attainments.

The coming of a Manifestation results in a wonderful expansion and creation in the world of thought. Witness the flowering of Arabian culture in Baghdád and Andalusia

after the appearance of Muhammad. With the perspective of time we can appreciate the change wrought from obscurity and the actual addition made to the world by new ideas, new beauties, and noble characters. Consider the marvels already uncovered in the very beginning of this era of Bahá'u'lláh—the extraordinary progress in science and communication, in freedom and fellowship.

THE REVELATION of God is continuous and progressive through the ages. Each of the Manifestations inaugurates a cycle during which his laws prevail. His teachings are the spirit of that age. When a cycle is completed by the appearance of a new Manifestation, a new cycle begins. 'Abdu'l-Bahá said: "The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves upon this earth."² The cycles are stages in the unending evolution of the one Divine Religion. Each Revelation is limited in accordance with the spiritual capacity of mankind at that time. And in the course of man's divine education, every Revelation is more ample than the last.

Each of the cycles forms a part of a larger, universal cycle which covers an exceedingly long period of time.

"In such a cycle" says 'Abdu'l-Bahá, "the Manifestations appear with splendour in the realm of the visible, until a great and universal Manifestation makes the world the centre of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. ... We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh."³

¹ Bahá'i Scriptures, par. 142. ² Divine Philosophy, p. 52. ³ Some Answered Questions, p. 184.

THE DECLARATION OF INTERDEPENDENCE

DALE S. COLE

*"The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . . Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family."**

—Shoghi Effendi.

ONE of the most influential human documents ever written, was the *American Declaration of Independence*. It broke the bonds with a past, with a set of conditions which had become intolerable.

Today, it seems necessary that we declare our independence from certain limiting factors, and at the same time recognize the inter-dependence of all parts of the world in the fundamentals of life.

The introduction to such a declaration might read—

"When in the course of human events, it becomes necessary" for the people of the *world* "to dissolve" those bonds which bind them to obsolete and outgrown doctrines, they must, of necessity, have recourse to that guidance which is embodied in the *Divine Plan* for the complete and unreserved unity of the sons of men.

THE CUMULATIVE effects of economic difficulties, political disagreements, national misunderstandings, racial antagonisms and religious impotency have brought mankind face to face with forces which he "can neither understand nor control."

The fundamental problem, however, which faces humanity is not the solution of economic, political and social problems as such, but the

correction of those underlying mal-adjustments which give rise to these dilemmas. Economic, political and social relationships are "but facets of the indivisible substance of life." It is with the substance of life that we must deal and this substance is not compounded of material elements.

Sir Alfred Ewing, addressing the British Association for the Advancement of Science, in speaking of the "pageant of discovery and invention", said: "Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

Before man can command nature and control his environment completely, he must learn to control himself, individually and collectively. Certainly individual effort is essential. Only by trying can we attain a personal consciousness of the significance of passing events, of shifting values, and of the steps necessary to the solution of such problems as have never before confronted humanity. Each must try to understand for himself, for as the Syrian philosopher Gibran suggests—

"The vision of one man lends not its wings to another man."

*"The Goal of a New World Order", p. 22.

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H. R. H. Gustaf Adolph, the Crown Prince of Sweden (See page 312)

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"For in this holy Dispensation—the crowning glory of bygone ages and cycles—true Faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief."—*Abdu'l-Bahá.*

AS WE FACE the New Year of work and achievement, it is well to pause and consider how we may improve ourselves; for in reality all outer progress is founded upon and correlated with inner growth and achievement. Therefore the most important step toward greater achievement and happiness is an earnest effort toward self-improvement.

If we should seek to discover the greatest factor in self-improvement, we would find it to be the power of making a true analysis of our character and of recognizing our characteristic and chronic faults both of commission and omission. There can be no progress in character development without this honest facing of ourselves in a sincere effort to discover what is wrong with us.

True self-analysis is not only a necessary basis for all spiritual growth, but it is also absolutely essential to success in practical affairs and to harmony and happiness in the daily life. Those who habitually assign the causes of their troubles to factors outside of themselves are not only mistaken in their assumption but are gravely liable to a continuance of these troubles until they come to analyze the cause of them as being within themselves.

TROUBLES, trials and tests are Destiny's way of teaching us how to discover and how to correct our faults. Most of the annoyances and tragedies of life arise from faults within ourselves. Even where they are not caused directly by our faults, they have a divine purpose toward self-development. Therefore upon every such occasion we should turn our gaze within ourselves, instead of idly complaining of our lot and of the injustice of people and events. We should face ourselves honestly, trying to discover what it is in us that is attracting these disagreeable situations and what purpose they may be serving in impelling us toward higher evolution.

The person who habitually avoids thus honestly facing himself is in grave danger. Not only does he render himself liable to constantly inharmonious situations with his fellowmen such as may wreck both his happiness and his career; but also he approaches more and more the danger line between sanity and a diseased mental condition. For the turning away from reality, the refusal to face things as they are, is the path which leads to mental ill health and aberration.

On the contrary, the habitual tendency to examine one's self, to recognize one's faults and short-

comings, and to seek earnestly to overcome them—is the sure road to mental health and happiness, to harmony in all our human relations, and to career success whether great or small. “Truthfulness is the foundation of all the virtues of the world of humanity,” said ‘Abdu’l-Bahá. “Without truthfulness, progress and success in all of the worlds of God are impossible for a soul.”

As in the world of affairs, so in the world of the spirit, self-examination is absolutely essential to sound growth and successful development. Progress in all the worlds of being is based upon this. The danger of insidious attack from our lower self is ever present and imminent; we can be protected from it only by a constant awareness of our proneness to temptation and by an effective realization of the occasions when we fall from grace. Just as repentance is a requisite of reform, so self-realization is a requisite of repentance. Once these preliminary steps are taken, desire and prayer for improvement bring to bear upon our life a divine power and aid which enables us to continue our climb above the lower planes of human nature. “Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.”*

As with the individual—so with a city, a nation, or a world group. There come times when these social groups must examine themselves honestly and realize the shortcomings in their collective and organized life. Until such realization

comes, there can be no reform. Usually a great deal of suffering and even tragedy has to occur before large groups of human beings become fully informed of the heinous defects in their collective life. Thus the “movie” had to descend to the utmost depths of degradation before sufficient public opinion could be aroused to institute a reform. Thus crime had to ripen and fructify into the major operations of gangsters, racketeers and kidnapers before the public could be aroused enough to even permit of effective organized collective action against the wholesale criminality of the age. Thus a great world-wide depression characterized by many tragedies and horrors had to occur to awaken mankind to the grave need of economic and social reform.

It has taken a brutal world war—devastating in its effect upon human lives, property and morals—to thoroughly arouse the human consciousness to the tragic cruelty and error of war as a means of solving collective human problems. Even now this public conscience against war does not seem to be as powerful as the psychological factors making for war. If such is indeed the case, the world will yet witness, and that soon, another war far surpassing, in its horror and tragedy of destruction, the previous war. When this second world war shall have achieved its destined toll of human tragedy and taught once for all its lessons, it may thus come to pass that the world conscience against war will grow to surpass in power and effectiveness the psychology of nationalistic selfishness and aggression and hatred which has perpetually led to wars.

*Bahá'u'lláh, v. 31, Hidden Words from the Arabic.

THERE IS no better time than the beginning of this New Year of 1935 for world civilization to take stock of itself, to repent its sins, and to sincerely and earnestly seek improvement. If humanity were to successfully analyze itself for the greatest single item in the way of its shortcomings and the chief cause of its present vast collective disaster, it would become guiltily aware of a waning of spiritual consciousness the world over; of an obstinate and fatuous refusal to perceive Divine Power as effective in our human affairs; and of a consequent overpowering and unbridled sweep of the self-seeking and animalistic emotions which motivate human action when there is a lack of spiritual control.

Let the whole world then, so to speak, put on sack-cloth and ashes; mourn before its wailing-wall; vow a return to allegiance to the one "Power which animates and dominates all things;" and pray for re-

form and progress up and out from the morass of suffering and tragedy in which humanity now finds itself plunged because of its sins.

THIS IS our New Year's greeting to the world. And in order that such greeting may not end in gloom, let us consider the inspiring words of 'Abdu'l-Bahá calling us to the realization of the glorious possibilities that await earnest and inspired effort toward self-improvement:

"It is possible so to adjust oneself to the practice of nobility that its atmosphere surrounds and colors every act. When actions are habitually and conscientiously adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs try any longer to be good—all acts are become the distinctive expression of nobility."



THE NEW DAY

The day from darkness, leaps alive at dawn
A new born thing all beautiful and fair,
Shrouded in colors and soft tintings rare,
It sings itself into the fire of morn.

From out the darkness, day doth ever spring,
A new beginning, with a page all pure;
So with each life, darkness can not long endure,
Let each dawn to our hearts a new day bring.

Wipe from our minds the errors of the past,
Let love and courage overflow our hearts,
Be strong and true and nobly play our parts,
So shall each day be better than the last.

—SHAHNAZ WAITE.

THROUGH THE EYES OF A GREAT SCULPTOR

RUTH J. MOFFETT

"If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord, love and fellowship, it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord and are disintegrated by war and strife. Finally this is true of humanity itself, in the aggregate."

"When love is realized and the ideal spiritual bonds unite the hearts of men, the whole race will be uplifted, the world will continually grow more spiritual, and the radiance and happiness and tranquility of mankind will be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and peoples of the world.—'Abdu'l-Bahá.

WHAT a magnificent symbol of unity, of beauty and of aspiration," exclaimed Mr. J. Otto Schweizer after gazing in profound silence at the Bahá'i Temple in Wilmette.* "The keynote of this age is unity," he continued. "The law of the cells of matter, the law of the farflung celestial spheres and the law of the whole human kingdom is unity. How strange that man is only now awakening to the realization that the law of unity is the very heartbeat of human progress! What a symbol of this powerful and permeating idea of unity and its relation to all human progress is this magnificent Bahá'i House of Worship!" The kindly, scholarly eyes of Mr. Schweizer glowed with light as he studied the symbols and structure of the Bahá'i Temple in detail.

The impressions of the great Universal House of Worship as seen through the eyes of this great artist were most thrilling to the writer, who had the privilege of spending a day with Mr. Schweizer and his family guiding them

through the Temple and discussing art and architecture in relation to the problems of the human race.

This artist is one of the torch bearers of humanity who from his early youth has realized that ultimately all of its problems, whether economic, social, political or national, are inextricably woven, and have their secret roots imbedded in the hearts and minds of man and are inherently spiritual in nature. In his art work he has tried to express the evolution of mankind to higher and greater spiritual capacity, oneness and peace.

LET US step aside a moment and glance at some of the influences that have come into the life of this true artist that we may understand a little better why this universal House of Worship, symbolic in every way of unity, made such an appeal to this artist of international fame; for he has breathed the culture of many lands and been tested in the school of difficulties. Mr. Schweizer was born some seventy years ago in the somewhat cosmopolitan city of

*Near Chicago, Illinois.

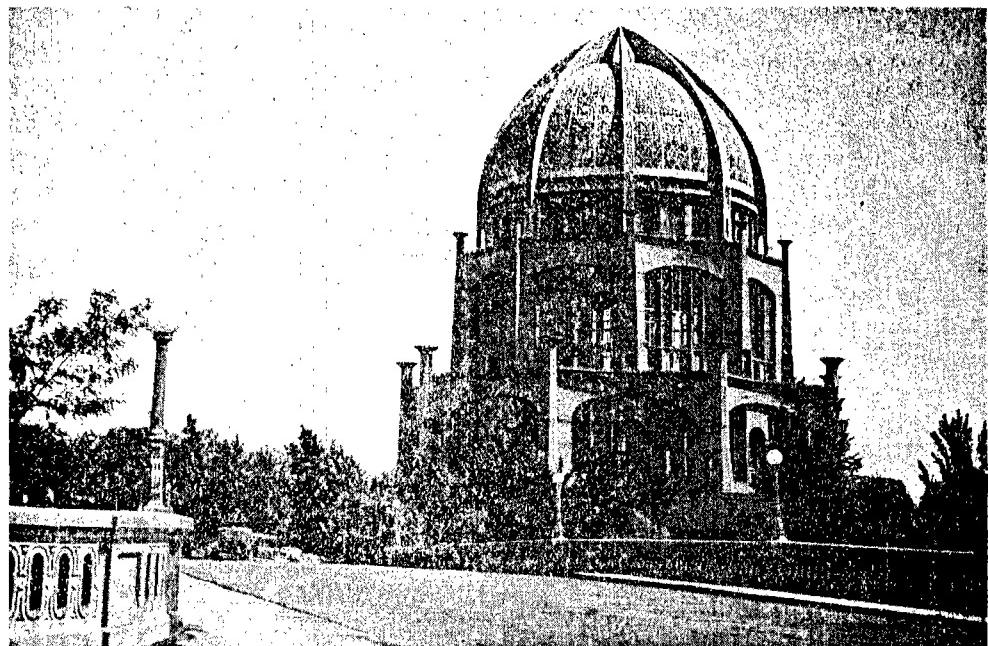


Photo by George D. Miller.

*Bahá'i House of Worship at Wilmette, Ill.**

Zurich, Switzerland. Even at the age of three the talent for his life work expressed itself in childish drawings and paintings which were admired by all who saw them. As he approached maturity he went to Dresden to study his art, first in the Royal Academy and then in the private studio of Dr. Johannes Schilling. After this for five years he pursued his artist's calling in both Rome and Florence.

In 1934 circumstances brought young Otto Schweizer to America. Then began a period of twelve years of hardest and bitterest tasks and tests. As he became acquainted with the habits and thoughts of people in many lands during all these years of training and trial, his own attitude toward life broadened and deepened and he built up a sound philosophy of applied idealism which it would be well to put in the schoolbooks for the students of all races.

Molded thus in the school of life as well as by technical training, he became able to give expression to his feelings, thoughts and philosophy in some outstanding statues and relief panels. His works have been exhibited in various art academies and may be seen in many of our larger cities. Only last July there was unveiled in Fairmount Park, Philadelphia, his most recent work, a group in honor of "The Colored Soldiery of Pennsylvania in all Wars." His "James J. Davis Allegorical Group" at Mooseheart, Illinois, is much admired. Milwaukee possesses his large equestrian statue of General Von Steuben, and in Carlisle, Pennsylvania, may be seen his Molly Pitcher statue. His ideal groups, panels of "The Harmonics of Evolution," "Lions On the Way," "Light Bearers," particularly express the idealism of the sculptor.

Delicacy of line, perfection of

*This picture shows the completion of the ornamentation of the dome; work is proceeding on the clerestory section; and the same magnificent ornamentation will adorn the outside walls of the entire building.

form, originality of idea, beauty of arrangement characterize his work. Profound meaning and aspiration are woven into every line. Seldom does one see such high idealism wrought in stone. He is truly an artist of the new age.

So as the little group stood under the dome of the great edifice gazing intently upward, this query was put, "To one who can see a vision of the far stretching path of evolution in a block of cold marble and patiently chisel it into our view, what does this great temple in its unfinished condition mean?"

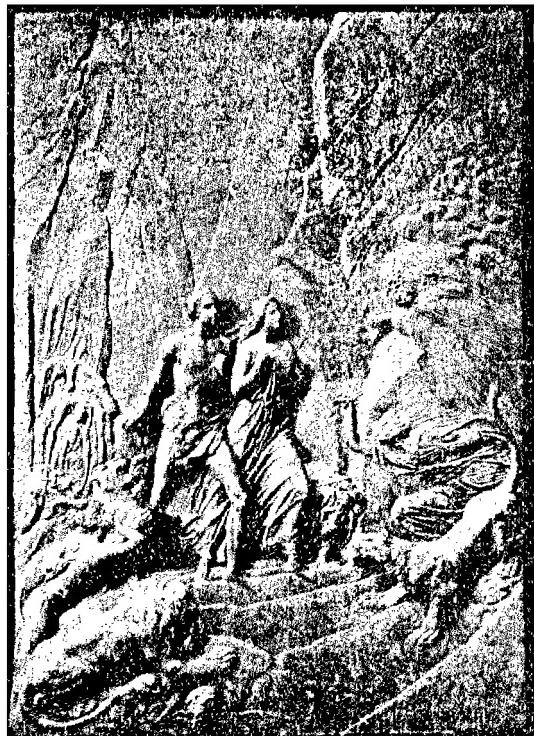
"It is a divine inspiration from foundation to the crowning apex," replied the artist with glowing eyes and radiant smile. "At the very root of this materialization of a vision lie age old symbols of truth and wisdom with new light. It is expressed in an entirely new and most beautiful conception. There is nothing like it in the world. The nine-pointed star which dictates the ground plan and is reflected throughout the building up to the highest point of the edifice is the new symbol of a new age."

"Permeating the whole structure is the spirit of the lofty principle of the unifying of the races, religions, classes and nations of mankind into a new degree of togetherness. The proportions of the construction are perfect. See those nine gracefully curved lines of the nine ribs of the dome, which, rising, touch each other as fingers of upward stretching hands meeting in prayer over the glistening whiteness of the crystal dome. The fairylike openwork ornamentation,

containing the religious symbols of the world, gives an air of ethereal refinement, aspiration and unity that harmonizes with the central thought of the whole structure.

"Even in this unfinished state," Mr. Schweizer continued, "the interior offers to the eye of vision untold and marvelous possibilities of finishing and final expression. It can be truly said that the building has no back or front or sides. All the nine entrances lead to one center, symbolically one spiritual center, the Creator, the God of Love and Wisdom. Though as yet devoid of decoration, the structural masses leading up to the first and second balconies produce a lofty and uplifting sensation. The intense desire arises in the heart that this beautiful edifice may soon be finished, finished in the same magnificent workmanship and in harmony with the priceless original designs of its inspired architect and creator, Mr. Bourgeois."

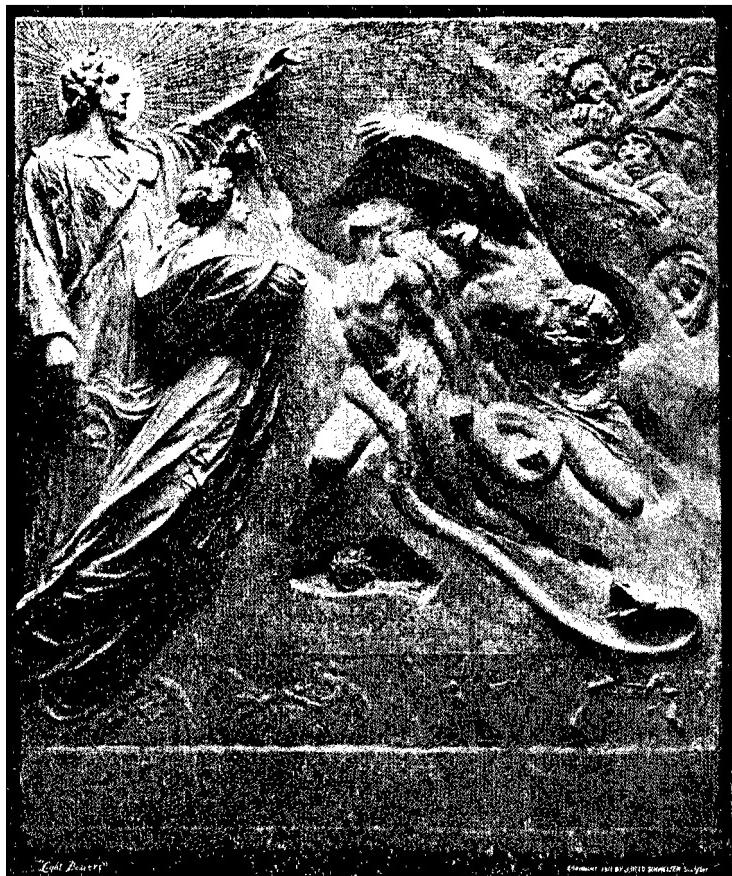
Mr. Schweizer showed a keen appreciation, as did his radiant wife, of the permanency of the Bahá'i Temple when he said, "The technical construction is of a quality that will endure for hundreds of years and every precaution is clearly being taken toward that end. The spot where the Temple stands was most wisely selected as through the guidance of a divine hand. I can picture the Temple of the future, standing out like a sparkling jewel mounted on the golden rim of God's earth. I repeat, there is nothing like it in the universe. When completed it will undoubtedly be the Mecca for millions of people from all corners of the earth. It



"Lions on the Way"
one of the ideal panels by
Mr. Schweizer.

"The Harmonics of Evolution," by Otto Schweizer. This panel, together with the panel, "Light-bearers" (see following page) marvelously expresses in sculptured form goals of spiritual evolution toward which humanity is tending.





"Light-bearers"

will be considered as one of the great wonders of the world of architecture."

Again Mr. Schweizer revealed the depths of the inner understanding of the meaning of the Bahá'i Temple for just as we were about to leave he said: "It has been a great and inspiring moment of our lives to visit the Temple under your loving guidance. We have learned much of the religion of Love of which this is the exquisite symbol and beloved shrine for the people of the world. We of today must

unity and love. For when love is universally realized, the hearts of men will be united and the whole human race will be uplifted.

"You teachers are certainly carrying the brightly shining torches as true light bearers to the children of God, pointing the way toward the ultimate goal—the Kingdom of God. I shall never forget this great privilege. I am deeply grateful to God that the Temple of Light is being constructed to promote the unity and progress of the world today."

bestow the highest gratitude and credit upon those who are sacrificing so much to build this Temple. Their earnest conviction, their sincere purpose, their profound love form a piercing beacon light against the prevailing darkness and confusion of the world. They by their lives seem to be calling those souls who are ready to come forth to pray in a new spirit of freedom and

OUR RESPONSIBILITY



I FEEL the urge to remind you one and all of the necessity of keeping ever in mind this fundamental verity that the efficacy of the spiritual forces centering in, and radiating from, the first *Mashriqu'l-Adhkár* (*Bahá'i* House of Worship) in the West will in a great measure depend upon the extent to which we, the pioneer workers in that land will, with clear vision, unquenchable faith, and inflexible determination, resolve to voluntarily abnegate temporal advantages in our support of so meritorious an endeavor.

“The higher the degree of our renunciation and self-sacrifice, the wider the range of the contributing believers, the more apparent will become the vitalizing forces that are to emanate from this unique and sacred edifice; and the greater, in consequence, the stimulating effect it will exert upon the propagation of the Faith in the days to come.

“Not by the abundance of our donations, not even by the spontaneity of our efforts, but rather by the degree of self-abnegation which our contributions will entail, can we effectively promote the speedy realization of ‘Abdu’l-Bahá’s cherished desire. How great our responsibility, how immense our task, how priceless the advantages that we can reap!”—*Excerpt from a letter of Shoghi Effendi, Guardian of the Bahá'i Cause, to American Bahá'is.*

THE OUTPOSTS OF A WORLD RELIGION

LOULIE A. MATHEWS

This is the first of a series of spiritual travel articles by the author who is making official teaching tours in the Pacific area in behalf of the New World Order of Bahá'u'lláh.

IN every Bahá'i community, unity is a coveted quality. It is one of the pillars of the New World Order of Bahá'u'lláh. It is the amalgamating force in groups of people working for a common end. Unity, like a golden chain that threads a string of pearls, holds each in place, yet is itself unseen. The pages of history reveal man's struggle for power, without recognizing in unity a force more compelling than violence.

Only when a divine teacher walks among men do we catch the meaning of this shining quality.

We were approaching New Zealand and it was a comfort to know that the "Franconia" would come to anchor at the wharf, instead of out in midstream as so often had happened in cruising among the South Sea Islands. For here, with rare exceptions, there are no harbors and passengers must be carried ashore in small motor boats that thread their way between dangerous coral reefs over which breaks eternally the surf.

New Zealand is really two separate islands divided by a channel. The north island holds the cities of Auckland and Wellington, while on the south island is the city of Christ Church. One can grasp something of its remoteness when you remember that it is from here that the expeditions for the South Pole set out; it is the last land sighted be-

fore reaching the Pole. We were now more than ten thousand miles from the Atlantic seaboard. Some of these facts drifted through my mind as I laid out the name and address of the secretary of the Auckland Bahá'i Assembly to whom I had written some months back, telling her that I hoped to be on the S. S. Franconia when she put into port and that I should find my way to her house without delay. How little did I dream that here I was to see a demonstration of the power of unity from which I should gain fresh insight into the workings of this most baffling force.

EARLY IN the morning of March 3rd we docked. The stewardess knocked, usually so calm she seemed all in a flurry. "Hurry," she cried, "there are lots of people here asking for you." "For me?" I queried, incredulous. "Yes, truly, the corridor is filled with people asking for your cabin."

I flew into my clothes and flung open the door. There in the early morning was the whole Auckland Assembly. One after another they repeated the Bahá'i greeting, their hands full of flowers and small baskets of fruit—tokens of welcome. My letter had told them my name. They knew nothing more. I was a Bahá'i; that was enough. One of their number was waiting on the wharf, a recent stroke hav-

ing robbed her of speech, but she had come nevertheless. Breakfast had been prepared uptown so we walked together through the clear sunshine, for it was already autumn in New Zealand and the air was light and slightly chill, as it would be with us in October.

A photograph of Mrs. Keith Ransom-Kehler taken with the Assembly, the friends had brought to show me; many remembered Martha Root's visit and spoke of the wonderful addresses she had given during her visit to Auckland. We were welded together by our admiration for these two standard bearers of the Cause—two pioneers who had blessed New Zealand by their presence.

As I had errands to do, we parted. I promised to return at noon for we were to lunch together and afterward I was to speak at the Woman's Club.

THE FRIENDS had secured a surprising number of opportunities for me to speak during our short stay. No one asked me if I was accustomed to speak in public—it was taken for granted that whatever furthered the Cause I would do. Their sublime confidence in my abilities was contagious, and silenced the excuses that naturally rose to my lips. I asked for suggestions and advice as to topics. They replied that they felt confident that I would know exactly what to say when the time came. They did not wish to confuse me with words. The routine of their own lives they would drop in order to be with me, and to pray for the success of the undertaking. The result, they felt,

would be remarkable. And so it proved to be without a single exception.

Whatever I mentioned pertaining to myself was received with the greatest interest, but no personal questions were asked me. I could not help thinking of Emerson's definition of culture, "The measure of things taken for granted." I was experiencing what that definition implied.

Soon I was to learn that the friends had been just as active in publicity work as they had been in welcoming me. As I stood that first morning before a window displaying shoes for every sport under the sun I was reminded that I needed shoe laces. I stepped inside and a man advanced briskly, words already forming on his lips, but he uttered no sound. Instead he stood stock-still and stared as though I were a ghost out of Macbeth; then darting behind the counter he emerged, holding up the "Morning News."

"You are a passenger on the cruise boat that came in this morning—there's your picture right enough." He broke off and began reading the caption beneath: "The Bahá'i Movement, a world religion that will bring about international peace, inter-racial harmony." "Why," he continued, "when I read about this in the morning paper, I said to my wife, 'I should like to know something more about that religion' and then you walk right into the store."

"Well, if you are in no hurry we might sit down and talk about it," said I.

"Yes, indeed, but wait, wait.

Next door is a factory that lets out at noon today. I'll call the men—they are badly in need of cheer, they have no heart in them."

FROM THE rear of the store he shouted to the foreman and presently the buzz of the machinery slowed and then died away. Into the shop the men came in little bunches—many had leather aprons on, some were in jumpers, all were grimy from machine oil. My friend of the "Morning News" elected himself chairman. He made the men sit down on the floor and then proceeded with a formal speech of welcome as a member of the great Bahá'í Movement. He gave a graphic reproduction of the words printed in the morning paper. While this introductory measure was in progress two women looked in at the door, curious to know what was in the wind. Some one beckoned and in they came and seated themselves on the bench as though by appointment. Then we spoke together of The Greatest Thing in the World, the Prophet of this age; of the changes He had wrought in the structure of human society; of the profit sharing program that under the new economic plan labor would be entitled to; and of how Bahá'u'lláh had placed labor, if carried out with nobility of purpose, as an act of worship. The unwelcome noon-day chimes rang out, no one moved, but it was the hour of my promised return. We shook hands warmly. I told the men how interested the Bahá'ís in America would be to hear about our impromptu and magic meeting and of how staunchly I should deny

that the English were either cold or conventional. As for the parting between the chairman and myself, it was as though lifelong friends separated for the first time.

Who shall say one thing is important and another insignificant when from a shoe string had been built a bridge—a veritable Jacob's ladder that had spanned the distance between earth and heaven!

THE DAYS sped by. Each in turn brought fresh opportunities to present the Bahá'í Cause. The evenings were devoted to public meetings. Only occasionally we allowed ourselves the privilege of a meeting reserved for ourselves, so that we might talk over the thrilling event about to take place—the forming of a new National Spiritual Assembly for Australia and New Zealand. Then again and again must I describe the beauties of the Temple at Wilmette, and read aloud the letters of Shoghi Effendi.

At last the time came when we had only one day left. In order to prolong it my husband went to the purser and asked permission to hold a reception on board the *Franconia*. The suggestion met with an unexpected response. The purser beamed and said he would give us what he called "a spread." The management made only one condition—that no one should be a guest without a personal invitation.

The night was clear, a forest of masts stretched across the bay, each with its twinkling lantern, while beyond were the lights that crowned the little hills dotting the entrance to the harbor. When we

were all gathered in the tea-garden there were nearly a hundred people. Ministers had come and radicals, too, teachers and members of the varied organizations before which I had spoken. There were chance acquaintances and my chairman of the shoe shop. The Maori's came, their dark eyes and hair set off by shawls of bright colors; they had brought a noted singer so that we might hear the legends and stories of their race—the ancient lays of a most ancient people. The singer, young and fair, sang in the soft accents of the Maori tongue, a language fast becoming obsolete. In song she used the "poi balls" made of delicately tinted straw, attached to the wrist. As the chorus proceeds the ball describes graceful circles over the head and shoulders; when the theme is sad, the motion almost ceases and the ball ripples back and forth, but when the measure is bright and tripping the ball flies about like a humming bird.

The words of Bahá'u'lláh and His message outlined supplied the spiritual part of the feast, that the light He brought was for all mankind and how we had but to open the doors of our hearts to receive our portion.

Men arose from among the

audience and gave thanks for this message, which many were hearing for the first time. Sincerity shone in their faces as they repeated what they had heard and each spoke from a full heart. It was one of those hours when everything but the spiritual realities faded away.

WHAT HAD brought these days to so high a fulfillment? The answer is to be found in that little word, *unity*. The Bahá'ís united in a given program; everything that contributed to that program was fostered, everything not relative to the activities of the Cause was banished. Night and day a strong resolve found us advancing without a moment of retreat.

It was as though a magician had spread a magic carpet that rose above the city of familiar things and carried men into a purer atmosphere, giving them a wider view, a broader horizon. This journey can only be accomplished when everything material is sifted out so that pure spirit remains. Then fellowship becomes a reality. And Bahá'u'lláh in the *Hidden Words* tells us that "Fellowship is the cause of unity and unity is the source of order in the world."



"Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of nobleness and glory are attained among the nations and people of the world."—'Abdu'l-Bahá.

THE GROWING TREE

DORIS MCKAY

"Through the power of the Divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the Tree of Life is just beginning to grow. Before long it will produce buds, bring forth leaves and fruits and cast its shade over the East and the West."—'Abdu'l-Bahá.

THE word Bahá'i is filtering into the consciousness of those progressives who are helping to construct a new world of thought. One hears the echo of it in Esperanto congresses and educational forums, in inter-religious conferences, interracial and international groups; in peace meetings and economic round-tables, there it is again—Bahá'i, spirit of reconciliation and unity.

With the word comes the demand for a definition. Many people are asking, "*What is a Bahá'i?*" The answer would have been different eighty years ago or twenty or even five years ago because the Bahá'i of today is a composite of all the stages that have preceded him. That which is today known as the Bahá'i Faith enshrines a life inspiring and creative Principle; in the intellectual comprehension of this principle, changes not fundamental but evolutionary have occurred. It has sprung from the revealed Word of Bahá'u'lláh like a young tree from its first roots. Branches have spanned the countries of the world and leaves have multiplied. In this present period we have the promise of efflorescence which, in turn, shall bring forth the fruit of the tree. That destined fruit, the world federation, will thus appear as the product of all previous growth. The cells which have constituted that organ-

ism which we compare to a tree are the Bahá'is. Potentially it has ever been one tree, the Bahá'is of any period have been one people—the "people of Bahá" (Glory). Therefore in order to understand the meaning of Bahá'i today we must reconstruct a background by assembling the influences and characteristics which are the Bahá'i heritage.

A BAHÁ'I in 1863, at the inception of the Bahá'i Faith, was one who had touched the personality of the recurrent and eternal Christ. Most of the early Bahá'is had had special preparation and discipline as followers of the Báb, that radiant young Prophet who had met His death by execution nineteen years before. The subsoil of the Bahá'i Movement was in the Bábí Movement* which had attracted from out all Persia the pure and courageous spirits. Its challenge, the reform of Muhammadanism and belief in the imminent appearance of "Him whom God shall manifest" was the rallying bugle for all in whom the flame of true religion had not been stifled by decadent religious practices. The nucleus of existing Bábís had truly survived an ordeal by fire, had weathered long years of unspeakable deprivation and suffering inflicted by a combination of church and state. At the hour of the Bahá'i Revelation, Bahá'u'lláh,

*Inaugurated in 1844.

the one great Bábí leader who had escaped death, was facing removal to a more remote exile than Baghdad. The Báb years before had announced to an assemblage of His interrogators "I am, I am, I am the Promised One." Now Bahá'u'lláh made a declaration which was the equal in import to that dynamic statement by His own Precursor for He made public a secret knowledge of His mission which had been His for ten years, since the days of His imprisonment in Persia. The turbaned and *abba'd* listeners in the garden called "Ridván" in Baghdad heard from the lips of the great Prophet of all our modern era the statement that He was destined to be the Revealer of the divine Word. The lamp of "divine and indivisible" religion had again been elevated to its niche for here indeed was a Man among men Who manifested the authority and power of a Moses, Zoroaster, Buddha, a Muhammad or—a Christ. The forefathers of our present generation of Bahá'ís, entranced, were swept into the acceptance of a disturbing new doctrine upon which all the teachings of Bahá'u'lláh were threaded as pearls upon a cord—that of the principle of Oneness.

Now BEGAN an actual transformation in the conduct and standards of these disciples because their faith required an immediate change in their attitude to the people of the diverse religions which composed the smoldering creedal background of the Orient. They were translated into that consciousness we call Universal—the distinguish-

ing mark of the Bahá'i of any Age—by simple, unquestioning obedience to laws which they knew to be the authoritative Will of the Almighty. No matter how circumscribed the past, prejudice melted before the penetrating rays of intelligence and love which were in these words. They were a people changed in themselves by the spaciousness of the Splendor of God among them, even as the associates of those earlier appearances of the divine Reality had cast aside their dead selves. Not a philosophy—pure religion was what they had, ardor of spiritual passion, sweetness in the cup of martyrdom, freedom from hatred.

The creative period, that of direct revelation, terminated in the passing of Bahá'u'lláh in 1892. For nearly thirty years He had been engaged in building a new culture, an elaboration of the concept of Oneness, destined to influence civilization's trend for thousands of years. Now when the Supreme Pen was no longer moving over the pages, the Faith of Bahá'u'lláh passed into its *Heroic* or *Apostolic Age*, that in which the tree was to extend its shade to forty of the countries of the eastern and western hemispheres.

To THE people of Bahá the Prophet left a covenant, with 'Abdu'l-Bahá, His son, as its Centre, Exemplar and Interpreter. This son, referred to by Bahá'u'lláh as the "Mystery of God" in His unique station blended the human qualities with "super-human knowledge and perfection." A certain definite spirit to be characterized

again as Bahá'i, breathed from the teachings and deeds of 'Abdu'l-Bahá. He called this Servitude. The Bahá'i Principles, relating broadly to the establishment of Oneness, concerned social and economic reform, the establishment of internationalism and peace, the reconciliation of science and religion—all, foundations of a new world order. These were to be infused into a self-absorbed and materialistic world by the simple efficacy of love expressed through deeds. The Most Great Peace of Bahá'u'lláh was to become a contagion—or a fire spreading from heart to heart fanned by the loving personal counsel and touching example of 'Abdu'l-Bahá.

Released at length in the latter years of His life from the confinement which had begun in His youth, He made the journey to Europe and America in 1912. His personality broke down inhibitions and dissolved barriers because it was incarnate Love with the miracle-working "power of the Holy Spirit." A distinctive, magnetic figure, He was recognized as the very spirit of mercy and forbearance. Those who accepted His teaching and walked in the Path He traced led charmed lives; they caught His fire, reflected in a measure His winning grace. The way to attainment was through profundity of the inner experience. Meditation and prayer were to become the nourishment upon which the social energies were to be generated. The sense of wonder so lost to our times was to pervade strongholds of western materialism like a fragrance borne on a spring

wind. Apostles of unity traveled from the Orient to the Occident and teachers arose from the west to journey to new regions bearing the Bahá'i Message.

THE PASSING in 1921 of the saintly Exemplar of the Bahá'i Faith ('Abdu'l-Bahá) revealed a Will and Testament which put a practical and concrete emphasis upon the intended world application of those principles of heavenly living. The import of the document was of startling significance. Through it 'Abdu'l-Bahá welded the link between the Apostolic era over which He had held benign sway and the sterner more strenuous Formative Period which lay in store. The Bahá'is, stunned by the removal of their beloved Master and Friend received as His final bestowal a scroll—the Will and Testament—with instructions for their future building. The Cause, they learned, was not to be set adrift by any severing of communication with the direct channel of divine intention; it was to have a leader in the person of the first Guardian of the Bahá'i Faith, grandson of 'Abdu'l-Bahá. Under the leadership of Shoghi Effendi the Cause of Bahá'u'lláh has reached another definition.

"The Divine Courser moves swiftly on," their beloved Master had once said. The Bahá'is were now to have actual experience of the rapidity of growth. Here was a challenge to a new transformation of themselves in order to qualify for functioning in a period of their faith which may be termed administrative and intellectual. The energy of goodwill whose re-

deeming forces they had tested must now be definitely ordered toward its preconceived purpose of a New World Order. The idea of Oneness was to transcend the province of emotion and become incorporated in an institution, the embryonic germ of a World State. The divine protoplasm replete with creational vitality was visibly taking shape. There was a rhythmic movement of the Tree, a synchronizing of the flow of its life currents. Through the ordered establishment of Bahá'i groups every single constituent was knit into an organic whole through which an interpretative authority vested in the Guardian combined with the legislative prerogatives of the national and local governing bodies.

THE SPIRIT of Faith, born in the earlier period of the Cause and the spirit of Love manifesting itself in the day of 'Abdu'l-Bahá now seemed to unite to call forth nothing short of a new mental conditioning.

Perfect steadfastness in the essential Teaching and complete flexibility in meeting evolutionary trends must merge in the New Bahá'i. As a sacrifice to the Administration all remaining sense of *personality* must become submerged, somewhat as in the philosophy of Plato the individual was to give himself, his talents, his energies to the idea of the State. That the consummation of the future State does not as yet exist in no measure diminishes the zeal of the individual for he labors now in his own section or group of the Bahá'i organism where the perfect model for all futurity is being created.

What is a Bahá'i? Still, a person whom the recurrent Christ has touched; still, a "wanderer in the wilderness of love," and now, as well, a citizen of a World Order divine in origin, that overshadows all this last troubled valley through which mankind will pass on the way to its Golden Age. Then shall the Growing Tree bring forth its fruit.



"The face of nature is illumined—the grass, the stones, the hills and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way, our minds reflect God. Those who live thinking good thoughts, doing good deeds, and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagrely. . . . When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God. . . . Life is eternal, but the individual human consciousness is not inherently so. It can only gain immortality by uniting with the pure Divine Essence. This union man may reach by a pure life and love for God and his fellow men."

'Abdu'l-Bahá.

PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 4.

"... Nothing will produce results save intense sincerity. Nothing will be productive of fruit save complete advancement toward God!"—'Abdu'l-Bahá.

GOD ASKED 'Abdu'l-Bahá one day: "Why should I believe in Bahá'u'lláh?"

He looked long and searchingly as it seemed into my very soul. The silence deepened. He did not answer. In that silence I had time to consider why I had asked the question, and dimly I began to see that only I myself could supply the reason. After all, why should I believe in anyone or anything except as a means, an incentive, a dynamic for the securing of a fuller, deeper, more perfect life? Does the cabinet-maker's apprentice ask himself why he should believe in the master wood-worker? He wants to know how to make these raw materials into things of beauty and usefulness. He *must* believe in anyone who can show him how to do that, providing he first has faith in his own capacity. I had the stuff of life. Was Bahá'u'lláh the Master Workman? If He were I knew that I would follow, though through blood and tears. But how could I *know*?

I wondered why 'Abdu'l-Bahá kept silence so long, yet was it silence? That stillness held more than words. At last He spoke.

"The work of a Christian minister is most important. When you preach, or pray or teach your people your heart must be filled with love for them and love for God. And you must be sincere—*very* sincere."

He spoke in Persian, the interpreter translating fluently and beautifully. But no one could interpret that Divine Voice. He

spoke, indeed, as never mere man spake. One listened entranced and understood inwardly even before the interpreter opened his mouth. It was as though the English skimmed the surface: the voice, the eyes, the smile of 'Abdu'l-Bahá taught the heart to probe the depths. He continued:

"And you can never be sincere enough until your heart is entirely severed from attachment to the things of this world. Do not preach love and have a loveless heart. Do not preach purity and harbor impure thoughts. Do not preach peace and be at inward strife."

He paused and added with a sort of humorous sadness: "I have known ministers who did this." My guilty conscience acquiesced. So had I.

It was not until many months later that I realized He had answered my question. Certainly I was brought nearer to faith in Bahá'u'lláh as Life's Master Workman. Surely this was a glorious hint as to how the stuff of life could be made into things of beauty and worth. Just for an instant I touched the Garment of His Majesty. But only for an instant. The doors swung quickly to again and left me out. These days and weeks of alternating light and darkness, hope and despair were black indeed. Yet, strange to say, I gloried in the depths. They were at least real. For the first time I realized the value, the imperative need, of spiritual suffering. The throes of parturition must always precede birth.

I REMEMBER as though it were yesterday another illustration of 'Abdu'l-Bahá's divine technique. I was not at all well that summer. A relapse was threatening a return of a condition which had necessitated a major operation the year before. My nervous condition made me consider breaking the habit of smoking which had been with me all my adult life. I had always prided myself on the ability to break the habit at any time. In fact I had several times cut off the use of tobacco for a period of many months. But this time to my surprise and chagrin I found my nerves and will in such a condition that after two or three days the craving became too much for me.

Finally it occurred to me to ask the assistance of 'Abdu'l-Bahá. I had read His beautiful Tablet beginning: "O ye pure friends of God!" in which He glorified personal cleanliness and urged the avoidance of anything tending towards habits of self indulgence. "Surely," I said to myself, "He will tell me how to overcome this habit."

So, when I next saw Him I told Him all about it. It was like a child confessing to His mother, and my voice trailed away to embarrassed silence after only the fewest of words. But He understood, indeed much better than I did. Again I was conscious of an embracing, understanding love as He regarded me. After a moment He asked quietly:

"How much do you smoke?" I told him.

"Oh," He said, "I do not think that will hurt you. The men in the Orient smoke all the time. Their hair and beards and clothing be-

come saturated. It is often very offensive. But you do not do this, and at your age and having been accustomed to it for so many years, I do not think that you should let it trouble you at all." His gentle eyes and smile seemed to hold a twinkle that recalled my impression of His enjoyment of a divine joke.

I was somewhat overwhelmed. Not a dissertation on the evils of habit; not an explanation of the bad effects on health; not a summoning of my will power to overcome desire, rather a Charter of Freedom did He present to me. I did not understand but it was a great relief for somehow I knew that this was wise advice. So immediately that inner conflict was stilled and I enjoyed my smoke with no smitings of conscience. But two days after this conversation I found the desire for tobacco had entirely left me and I did not smoke again for seven years.

LOVE is the Portal to Freedom. This great truth began to dawn upon me. Not only freedom to the one who loves but freedom also to the one upon whom this divine love is bestowed. I have mentioned several times the impression He always made upon me of an all-embracing love. How rarely we receive such an impression from those around us, even our nearest and dearest, we all know. All our human love seems based on self, and even its highest expression is limited to one or to very few. Not so was the love which radiated from 'Abdu'l-Bahá. Like the sun it poured upon all alike and, like it, also warmed and gave new life to all it touched.

In my experience in the Christian ministry I had been accustomed often to speak of the Love of God. All through my life since, as a boy of fifteen I had experienced the thrilling gift of "conversion," so-called, in which, literally, the heavens had opened, a great light shone and a Voice from the world unseen called me to renunciation and the life of the spirit, I had heard and spoken much of the Love of God. I now realized that I had never before even known what the words meant.

About this time I first heard the now familiar story of 'Abdu'l-Bahá's answer to one who asked Him why it was that those who came from His presence possessed a shining face. "Is it so," He said, with that sublime smile and humble gesture of the hands which once seen may never be forgotten, "Is it so? It must be because I see in every face the Face of my Heavenly Father."

Ponder this answer. Deeply search the depths of these simple words, for here may be discerned the meaning of the "Love of God" and the source of Its transforming power. One may readily understand why the lover's face should glow with heavenly radiance. Surely one's whole being would be transformed once the Lamp of Cosmic Love were ignited in the heart. But why should It cause the face of the seeker, the estranged, the sinful, upon whom that Love is turned, also to become radiant?

We find the answer in another of 'Abdu'l-Bahá's comprehensive, authoritative sayings: "Dost thou desire to love God? Love thy fellow men, for in them ye see the image and likeness of God." But it re-

quires the penetrating eye of a more than personal, individual, limited love to see God's Face in the face of saint and sinner alike. Must it not require, to some degree at least, that all-embracing love which Christ showered upon all alike, to enable us to see the Face of our Heavenly Father reflected in the faces of our brother men? This must be what our Lord meant when He said: "A new commandment I give unto you that ye love one another as I have loved you." A new commandment indeed, and how basely neglected let the condition of our pseudo-Christian civilization bear witness.

ABOUT THIS time I was present at an interview sought by a unitarian clergyman, who was preparing an article on the Bahá'i Movement for the North American Review. Here again I saw this universal, cosmic love illustrated. This minister was quite advanced in age. He has since passed from this world and now, we hope, has a clearer vision of the Reality of Love and Truth than he seemed to have discovered here. It was incredible to me, even then, that any soul could be so filled with human ego as to be impervious to the influence emanating from 'Abdu'l-Bahá. He ('Abdu'l-Bahá) sat quite silent throughout the interview, listening with unwearied attention to the long hypothetical questions of the reverend doctor. They related entirely to the history of the Bahá'i Cause; its early dissensions; its relation to the Muhammadan priesthood and teachings. 'Abdu'l-Bahá answered mainly in monosyllables. He never flagged in interest but it seemed to be more an

interest in the questioner than in his questions. He sat perfectly relaxed, His hands in His lap with palms upward as was characteristic of Him. He looked at the interviewer with that indescribable expression of understanding love which never failed. His face was radiant with an inner flame.

The doctor talked on and on. I grew more and more impatient. I was ashamed of and for him. Why did not 'Abdu'l-Bahá recognize the superficial nature underlying all these questions? Could He not see that their object was only to gain substantiation for a critically adverse magazine article for the writing of which a substantial check might be anticipated? Why was not the interview cut short and the talker dismissed? But if others in the group grew impatient 'Abdu'l-Bahá did not. He encouraged the doctor to express himself fully. If the speaker flagged for a moment 'Abdu'l-Bahá spoke briefly in reply to a question and then waited courteously for him to continue.

At last the reverend doctor paused. There was silence for a moment and then that softly resonant voice filled the room. Sentence by sentence the interpreter translated. He spoke of "His Holiness Christ," of His love for all men, strong even unto the Cross; of the high station of the Christian ministry "to which you, my dear son, have been called;" of the need that men called to this station should "characterize themselves with the characteristics of God" in order that their people should be attracted to the divine life, for none can resist the expres-

sion in your life of the attributes of God. It is a key which unlocks every heart." He spoke, too, of the coming Kingdom of God on earth which Christ had told us to pray for and which, in accordance with His promise, Bahá'u'lláh had come to this world to establish.

Within five minutes His questioner had become humble, for the moment at least a disciple at His feet. He seemed to have been transported to another world, as indeed we all were. His face shone faintly as though he had received an inner illumination. Then 'Abdu'l-Bahá rose. We all rose with Him in body as we had risen with Him in spirit. He lovingly embraced the doctor and led him towards the door. At the threshold He paused. His eyes had lighted upon a large bunch of American Beauty roses which one of the friends had brought to Him that morning. There were at least two dozen of them, perhaps three. There were so many and their stems so long that they had been placed in an earthenware umbrella stand. We all had noticed their beauty and fragrance.

No sooner had 'Abdu'l-Bahá's eyes lighted upon them than He laughed aloud; His boyish hearty laughter rang through the room. He stooped, gathered the whole bunch in His arms, straightened and placed them all in the arms of His visitor. Never shall I forget that round, bespectacled, grey head above that immense bunch of lovely flowers. So surprised, so radiant, so humble, so transformed. Ah! 'Abdu'l-Bahá knew how to teach the Love of God!

(To be continued)

STOCKHOLM CITY BUREAU FOR BOYS

MARTHA L. Root

"There are two pathways which have been pointed out by the Heavenly Educators. The first is divine guidance and reliance upon the Manifestations of God. The other is the road to materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices and is contrary to the cause of divine guidance. . . . Upon the children of today, whether boys or girls, depends the moulding of the civilization of tomorrow."

—'Abdu'l-Bahá.

IT IS impossible to overestimate the importance of the right training and guidance of young people. Everywhere people are becoming more and more conscious of the necessity of universal education. Besides this, people in the more enlightened countries have become aroused during the last twenty-five years to the need of special provision for unfortunate, neglected and delinquent youth and we find various organizations, public and private, especially in large cities, for meeting this need. At the present time a vast army of vagrant youth induced by unemployment has made the problem of providing means for their livelihood and training extremely acute. The story then of how one city successfully meets its boy problem becomes of universal interest. While in Stockholm the writer has been privileged to observe at first hand the characteristically thorough-going and efficient way in which the city of Stockholm is caring for its boys; if other cities in the world have more high and practical plans for this work she does not know of them.

Let us look briefly at some of the services the Stockholm City Bureau for Boys renders. All boys who wish advice about what to study for their life work can come and consult this bureau. They can

find out what kind of work they are best fitted to do, can find out how long it will take to train for this work, how much it will cost, what are the possibilities of getting financial assistance from the state —for the Swedish government helps in the education of its youth—and how to make application to enter different schools. The boys can receive medical examination to determine whether they are physically fit for their work; often parents come with their sons to this Bureau to make these inquiries. Each year many hundreds of boys come for advice.

The Bureau also serves unemployed boys who come to ask where they can get training or for something to keep them busy until they can find work. The city gives two and a half kronins (about sixty-seven cents) a day to the very poor boys between the ages of eighteen and twenty-five years who have no means of employment. This is given only after careful investigation has been made to know that these boys actually need the help. All such boys must have at least twenty hours of school work each week. The majority of them desire to study such things as woodworking, mathematics and the Swedish language. Means for this is provided in the Bureau. They receive the materials free for their wood-

work and may keep articles which they construct; some take the articles home, some sell them. They learn to make simple but artistic and practical furniture. Many of these unemployed boys who are interested in higher studies through the Bureau are placed in excellent schools. Thus this Bureau is like a port through which progressive boys may walk into a new life.

A THIRD group aided consists of boys and parents who have great conflicts in their homes. Both parents and sons may consult the Bureau which thus becomes the unofficial lawyer who tries in a fair, just way to bring them together again, or failing in that, to find another way of solving their difficulties. A careful diagnosis of each case is made, even including the boys' companions and their workshops, for sometimes the trouble comes not from the homes but from the workshops. Every one of all the thousands of boys who pass through the Bureau is carefully studied socially and pedagogically. The results show many remarkable circumstances which very often are a reason for their handicaps in trying to get employment. This expert advice which the Bureau is able to render thus proves invaluable.

Boys who have been in Homes of Detention make up another group helped by the Bureau. When the boys leave these places, the Bureau often has orders from the City of Stockholm to look after them and help them get positions, or to help them continue their education. All such boys are expected to come to the Bureau once a week or in some



Mr. Harry Ohlin, Director of Stockholm City Bureau for Boys.

cases once a month to report how they are getting along.

Another service which this Bureau renders is to look after the very young boys who are working in the streets to sell something or engaged, perhaps, in some work in amusement parks. In these cases the home situation is looked into and the Bureau decides whether the boys should be working or whether Stockholm City should provide for them until they are old enough to work. Then, too, there are the boys over sixteen who often come to Stockholm from the country and must live in poor hotels. Often it is possible to send them back to their homes in the country. Perhaps the boys have no home outside of Stockholm. In such case the Bureau finds a better place for

them to live. It is always very inconsistent that these boys do not stay in lower class men's hotels.

It is interesting to know that H. R. H. the Crown Prince of Sweden, Gustaf Adolf, from the very beginning has been following this Bureau work and has given most generously to help its promotion. His interest has been not only to give the money but also to know how the young boys can have the best help for their future.

This Bureau was started in 1928 with a committee of four members only, whose aim was to find out new ways to advise and help boys and to furnish a complement to the schools and employment bureaus. They began with five rooms in the old part of Stockholm City and to-day, in 1934, six years later, they have become a part of Stockholm City. Now they have a twenty-six room building in the modern district where they have their office, large assembly hall, writing room,

class rooms, and many club rooms. In fact, they cannot accommodate all the clubs that wish to meet there, and the standard of clubs that can meet in that building must be morally very high.

Mr. Harry Ohlin, the fine young director, who has by the way twice visited the United States in order to study in Columbia University and who has as well studied the youth problem in the leading centers of Europe, is not at all satisfied. He says that the Stockholm City Bureau for Boys is only beginning its great work; he is planning how to have a simple but high class hotel for boys where they will have not only rooms in which to sleep but have an attractive dining room, a big swimming pool, a gymnasium, an outdoor place for sport training, and last but most important of all, he says there must be the spirit of young enthusiasm, interest, plain living but high thinking, high vision!

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"In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the light of the love of God. Then when they grow up most astonishing results will be produced because the maps of their whole lives will be drawn with the hand of the Spiritual Educator. . . . The lower appetites of nature are like kings over men,— one must defeat their forces, otherwise he will be defeated by them."

—'Abdu'l-Bahá

DIFFERENCE IN CHARACTERS . . .

"Never think whether you will have more or less wealth for riches will never guide any man in the right way."—'Abdu'l-Bahá.



QUESTION. How many kinds of character has man? and what is the cause of the differences and varieties in men?

Answer. He has the innate character, the inherited character, and the acquired character which is gained by education.

With regard to the innate character, although the divine creation is purely good, yet the varieties of natural qualities in man come from the differences of degree; all are excellent, but they are more or less so according to degree. So all mankind possess intelligence and capacities, but the intelligence, the capacity, and the worthiness of men differ. This is evident.

For example, take a number of children of one family, of one place, of one school, instructed by one teacher, reared on the same food, in the same climate, with the same clothing, and studying the same lessons—it is certain that among these children some will be clever in the sciences, some will be of average ability, and some dull. Hence it is clear that in the original nature there exists a difference of degree, and varieties of worthiness and capacity. This difference does not imply good or evil, but is simply a difference of degree. One has the highest degree, another the medium degree, and another the lowest degree. So man exists, the animal, the plant, and the mineral exist also but the degrees of these four existences vary. What a difference between the existence of man and of the animal! Yet both are existences. It is evident that in existence there are differences of degrees.

THE fathers and especially the mothers, must always think how they can best educate their children; not how to fondle and embrace them and thus spoil them. By every means at their disposal they must inculcate into their growing bodies, souls, mind, and spirits, the principles of sincerity, love, trustfulness, obedience, true democracy, and kindness toward all races; thus hereafter the world of civilization may flow in one mighty current and the children of the next generation may make secure the foundations of human solidarity and goodwill. From the tenderest childhood the children must be taught by their mothers the love of God and the love of humanity not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind.

THROUGH education the ignorant become learned, the cowardly become valiant, through cultivation the crooked branch becomes straight—the acid bitter fruit of the mountains and woods becomes sweet and delicious, and the five-petalled flower becomes hundred petalled. Through education savage nations become civilized, and even the animals become domesticated. Education must be considered as most important. Education has a universal influence, and the differences caused by it are very great."

'Abdu'l-Bahá.

THE CREATIVE ART OF HUMAN RELATIONSHIPS

CHARLOTTE M. LINFOOT

GN his book, "The Enlargement of Personality,"* Mr. J. H. Denison tells of an ancient tale of a land where all the people were exceedingly ugly of countenance, with thick, protruding lips, brutal lines about the mouth, crafty wrinkles about the eyes, and so on. The King of this land was a man keenly sensitive to beauty and the ugliness of his subjects brought agony to his soul. One day he conceived a plan by which he believed he could completely transform the features of his people. Accordingly, he ordered a mold to be made from the face of a beautiful youth whose features were serene and perfect, with clear-cut nostrils, firm chin and delicately chiseled lips. From this mold an iron mask was formed and this mask he ordered to be placed upon the face of every new-born babe in the land so that as the child grew the soft, unformed features would take on the form of the mask and so become beautiful according to the king's conception.

Mr. Denison makes the observation that to a large degree this same mask method is that usually employed in forming the character of the mass of people in any land. The school, the social set, national and racial traditions and the church, he says, each forces its pattern upon the young and thus characters and conduct become the result, not of some deep underlying emotion, but of some preconceived and superimposed idea of perfection. He points

out that it is a relatively simple matter for each of us to discover to what extent we are the products of artificial masks of habit, custom and modern practices, and how constantly we are aware of their pressure upon our individuality.

PROCEEDING further, Mr. Denison states that this same method has also produced a society so accustomed to certain habits of thinking and acting that it looks with disfavor and suspicion upon any new ideas which do not accord with the accepted standards and order of the day. He goes on to show that the only thing that has saved the human race from becoming wholly unthinking creatures of changeless habits has been the appearance from time to time of great souls who have dared to throw off the mask and give expression to the spiritual urges within them. By so doing, they have been able to create within men such an exalted consciousness of the purpose of life that not only have their characters miraculously changed, but they have acquired the courage to break away from standardized social patterns and establish a civilization reflecting their new attitudes and aspirations. This method of transforming character Mr. Denison defines as the method of inspiration. Those who have been the source of this new impulse, he points out, have so startled those among whom they have walked that they have been regarded as "tainted" selves. When

a man breaks a taboo in order to do a good deed, he says, he becomes bad by doing good and as a result he is crushed by the persecution of the good (?) men of his day, or else he starts a new religion, or both. As an illustration, Mr. Denison cites the story of Jesus Who not only plucked corn for His hungry disciples on the Sabbath Day, thereby breaking a strict Jewish law against working on holy days, but at the same time broke an equally strict law by permitting them to eat it without ceremonial washing.

The above are only two of several methods of character formation described by Mr. Denison. As one reflects upon his statements one comes to the conclusion that much of the confusion in the world at the present time is due largely to the unwillingness of mankind to relinquish long established habits of thought and living and to establish a line of action more nearly suited to the new human relationships which are the result of the age of maturity in which we are living.

IT WOULD seem that the great need of men today is a new spiritual impulse, a new principle of action, an ideal so lofty and so absorbing that all will be possessed of an all-consuming desire to give expression to it in their daily lives. Just as His Holiness Jesus, the Christ, was the inspiration of a new civilization which aspired to give expression to His Teachings, so today Bahá'u'lláh, the Founder of the Bahá'i Faith, is the Source of a new World Order that is slowly but surely taking shape amid the chaos and distress of the present day. "Here," says 'Abdu'l-Bahá, "are

teachings applicable to the advancement of human conditions, the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse for advancement and uplift, the basis of unity for all nations, the fountain source of love amongst mankind, the center of agreement, the means of peace and harmony, the one bond which will unite the divergent elements of all civilization."

An open-minded investigation of the history, spiritual truths and social program of the Bahá'i Faith inspires new ideals in the honest seeker and creates within his heart a passionate desire to cooperate in the shaping of a civilization wherein his lofty ideals and ambitions may attain their fullest expression. In the Book of Certitude, Bahá'u'lláh reveals these words:

"Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed the futility of God's universal Manifestation would be apparent."

The first step, therefore, in the re-creation of civilization is the acquisition of divine characteristics on the part of individuals. In the Tablet of Tarazat, Bahá'u'lláh says:

"Man should know his own self and those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty." In the same Tablet He points out that good character is the best mantle for men on the part of God and that good character is the means for guiding men to the right path. "We hope," He says, "that by the providence of the Wise Physician man may discover that for which he has been created."

Having looked first to his own

character, the individual is instructed to so live that he may be the means of elevating the society in which he lives. For example, Bahá'u'lláh admonishes His followers to practice such qualities as forbearance and benevolence. "These are the two lights for the darkness of the world and as two teachers to lead nations to knowledge." He calls the people to "consort with all people with joy and fragrance; for association is conducive to union and harmony, and union and harmony are the cause of order of the world and the life of nations." Above all, they are expected "to show forth good deeds, and to render justice in affairs."

Arthur Twining Hadley, in one of his sermons at Yale University, entitled, "The Moral Basis of Democracy," says:

"We are so accustomed to think of religion as an affair of the heart that we overlook the fact that its application to the practical conduct of life requires the use of the head. There is no field in which it is so necessary to combine intelligence with faith as with our idea of God. In former days men were bound by creeds which described in detail God's attributes and God's wishes. You accepted Him as He was pictured in those creeds or you rejected Him altogether. Today we try to judge for ourselves. Of

all the responsibilities which go with the exercise of private judgment this is the greatest. You call your God the God of Justice; see to it that your faith takes such shape that you can worship Him only by doing justice. You call your God the God of Love; see to it that your faith is so shaped as to make you give love instead of merely trying to receive it."

In His book, "The Divine Forces of Civilization," 'Abdu'l-Bahá writes:

"Can any higher career be imagined than this, that a man should devote himself to the cause of education, progress, glory and prosperity for the servants of God? No, in God's Name! It is the greatest of pious deeds that the blessed souls should take hold of them that are powerless by the hands, deliver them from ignorance, degradation and poverty, and filled with sincere purpose for the sake of God, should gird up the loins of their ambition in the service of all people, forgetting their own worldly advantage and striving for the common good."

Such is the challenge of the Bahá'i Faith. Such is the eternal ideal seeking expression in the lives of human beings. He is a real artist who is able so to translate these great principles into his own life that his efforts will find such response in the heart of another that they will join hands in a new spirit of mutual love and understanding and go forth together in a new spirit of service. This is the creative art of human relationships.



"Free thyself from the fetters of this world, and escape from the prison of self. Appreciate the value of the time, for thou shalt never see it again, nor shalt thou find a like opportunity."

—Bahá'u'lláh.

CURRENT THOUGHT AND PROGRESS

"The Kingdom of Heaven, won only by the rebirth of individuals, is expressed in social relationships."

—Arthur E. Morgan. "*Antioch Notes.*"

"SCIENCE PRESENTS a new outlook over the universe, with a clearer vision of man's place in the scheme of things, a better opportunity of appreciation of what life represents and a changed attitude toward its problems. Seen in this light, it should aid in the forming of basic beliefs. Philosophy and even religion may use it as the material with which to build. It finds need for common ground with philosophy, art and religion in the work of developing a clear, broader and deeper vision of the world and things about us. . . . With the advances made by modern science, the so-called material universe does not grow more definitely material. At least, one may say, it is still beyond our full understanding. For these reasons we need a close relation among the various points of view we must take. The interests of science, art, philosophy and religion must be joined if their human value is to be most fully realized. Each may stand alone as an abstract or non-human value, but when human interests are touched, they must come into intimate, mutually supporting relationship."—Dr. John C. Merriam, President of the Carnegie Institution. *Washington Evening Star.*

nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the "economic man" and I crave in addition the flesh and blood and spirit of the religious and the artistic man.

I want to see whole realms of being kept out of the sphere of economics and business. The economic and business machines should be subjected more and more to the religious, the artistic, and the deeper scientific needs of man. . . .

We are approaching in the world today one of the most dramatic moments in history. Will we allow catastrophe to overtake us, and as a result force us to retire to a more simple, peasant-like form of existence, or will we meet the challenge and expand our hearts, so that we are fitted to wield with safety the power which is ours almost for the asking?—Honorable Henry A. Wallace, U. S. Secretary of Agriculture. *New Tracts for New Times.*

"THE GOLDEN age is coming along the economic highway."

"In all these spheres—the economic, the racial, the international, which in many places overlap—there are signs that the golden age is dawning. It will not come automatically. It will come as reforms have always come, because some heroic souls count not their lives

NEITHER SOCIALISM nor communism meets the realities of human

dear in order that they may translate from the ideal to the actual those truths by which Jesus Christ lived and for which He died."—Dr. G. W. Stafford of University Temple, Seattle, at the *Institute of World Affairs, Riverside, Calif.*

"ORGANIZATION is to society what the skeleton is to the body, at once the framework which supports it and the kinematic mechanism which shapes it to its immediate environment and which moves it. Organization must, therefore, possess sufficient flexibility to adapt society to its immediate environment and sufficient strength to move it."—George H. Shepard, Professor of Industrial Engineering and Management, Purdue University. *Sigma XI Quarterly.*

NEW YORK papers report that Beverly Nichols' "Cry Havoc" has been made compulsory reading in the Canadian schools. Too good to be true!—Women's International League—*News Letter.*

AS A MANUAL of practical Christian dynamics, this book, *The Power of Non-Violence*, by Richard B. Gregg, should have definite therapeutic value. That there is need for therapy, can be doubted by no one who has sensed the sinister division in modern Christian attitude toward social problems: on the one side deepening conviction that the New Testament is something more than the literature of a post-terrestrial, individual mystery of escape; on the other, bewildered cynicism about the actual possibility of bringing it to bear upon corporate society. Subconsciously at

least, millions of modern Christians languish under that melancholia which results from a deepest divorce between belief and practice. We are flirting with wholesale neurosis.—Frank C. Bancroft, *The Christian Century.*

"Is it not better to press on in our efforts to secure more wealth and leisure and dignity of life for our own future generations, even though we risk a glorious failure, rather than accept inglorious failure by perpetuating our present conditions, in which these advantages are the exception rather than the rule?

"Shall we not risk the fate of that overambitious scientist, Icarus, rather than resign ourselves without an effort to the fate which has befallen the bees and ants? Such are the questions I would put to those who maintain that science is harmful to the race."—Sir James Jeans in his address before the *British Association for the Advancement of Science.*

"THE ONE hundred thousand scientists of the world are its best minds. In their thoughts and attitudes they are far in advance of the rest of the population. Among themselves these men, regardless of the accident of nationality, form a brotherhood which is essentially international; more accurately, non-national. Science ignores political boundaries. In the spirit of their commingling and cooperation scientists thus furnish the closest existing approach to practicing internationalism which the world can show to day."—Editorial, *Scientific American.*



Social and Spiritual Principles ... of the ...

Baha'i Faith



1. Unfettered search after truth, and the abandonment of all superstition and prejudice.
2. The Oneness of Mankind; all are "leaves of one tree, flowers in one garden."
3. Religion must be a cause of love and harmony, else it is no religion.
4. All religions are one in their fundamental principles.
5. Religion must go hand-in-hand with science. Faith and reason must be in full accord.
6. Universal peace: The establishment of International Arbitration and an International Parliament.
7. The adoption of an International Secondary Language which shall be taught in all the schools of the world.
8. Compulsory education—especially for girls, who will be mothers and the first educators of the next generation.
9. Equal opportunities of development and equal rights and privileges for both sexes.
10. Work for all: No idle rich and no idle poor, "work in the spirit of service is worship."
11. Abolition of extremes of poverty and wealth: Care for the needy.
12. Recognition of the Unity of God and obedience to His Commands, as revealed through His Divine Manifestations.

THE BAHÁ'Í MAGAZINE

Vol. 25

FEBRUARY, 1935

No. 11

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
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"In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others, and other blameworthy attributes which are the defects of the animal world, therefore so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success of the human world depends upon the qualities and virtues with which the *reality* of humanity is adorned; while the exigencies of the natural world work against the realization of this object."

—'Abud'l-Bahá.

THE WORLD has got to choose between a nationalism pregnant with dissonance and chaos, and a world unity built upon concepts of human brotherhood. There is no middle ground. Just as the dipsomaniac cannot be cured by merely moderating his consumption of poison, so rampant nationalism of today cannot be ameliorated by intelligent moderation urged upon peoples by this statesman or that.

Today nationalism means loyalty, patriotism, religion, everything that is most binding and emotionally effective in the life of the average man. Until something else can be found to supplant or sublimate this emotional warmth toward the fatherland, the world will live in the midst of wars and rumors of wars.

"Framers of plans for a stable world-order," says Lothrop Stoddard, historian, writing for the Washington Post, "are apt to believe that these will be decided on their abstract merits; that if they are economically sound and politically sensible, their eventual acceptance is assured.

"This, however, assumes that men are at heart canny and wise, whereas history proves emphatically that they are not. By and large, mankind is basically emotional, and as such is swayed primarily by emo-

tions like enthusiasm, beliefs and prejudices. Unless we recognize this truth and make due allowances for it, our best-laid plans will go awry and our fondest hopes come to naught. . . .

"No scheme for world-governance will get far until it succeeds in awakening enthusiasms comparable to the loyalty and devotion now aroused by the sentiments of race and nationality. Arguments addressed to men's minds, no matter how sound and logical, will not suffice. Men's hearts must be touched as well. For mankind is built that way."

THERE IS only one thing that can exercise a stronger influence over the individual than materialism, and that is the spiritual appeal of religion. This is capable of establishing broader unities and larger loyalties than any other force that operates on human nature. And we have in the teachings of Bahá'u'lláh not only the basic effective principles for a World State, but the driving force necessary to inspire individuals already loyal to their respective nations to merge that loyalty into the higher loyalty to God and to humanity.

Before the majestic principles of the Bahá'i World State can be effec-

tively applied, however, there must come considerable change in human hearts. Not only must whole nations be willing to accept and give allegiance to the Bahá'í World State, but the individuals composing these nations must be inspired to more unselfish, more impersonal, more spiritual concepts of living.

Man is fundamentally animalistic in his basic qualities. That is to say that normal man, without the active influence of religious ethics, expresses the basic and fairly chronic qualities of greed, jealousy, envy, aggression, passion. The man who is free, or mostly free, from these qualities is the atypical or unusual man; and in times of irreligion, as today, this unusual type—the advance guard of evolution—is not strong enough in numbers and driving force to control and direct the great mass of animalistic-charactered men.

ONE CAN clearly observe in the actions of animals or birds those animal qualities openly expressed which in the activities of human beings are camouflaged or glossed over with a certain etiquette or subtlety. Animals, having no shame, do openly the things which human beings are apt to do under cover.

The writer was watching recently some doves and sparrows feeding in a public park of Washington. A dove was pecking at a fair sized piece of bread which two sparrows were also trying to feed from. But the dove effectively discouraged the sparrows from eating any of this plentiful store (far more than was needed to suffice his own appetite) and finally drove them away. After another moment of feeding the dove

himself flew away, leaving the bread uneaten. (And so it is with human beings. They endeavor to preempt a larger store of wealth than they have any need of).

A little later on another dove arrived and began feeding. Again the sparrows came and tried to eat. This dove was exceptionally gentle and permitted the sparrows to feed; finally it flew away and left the two sparrows feeding on the crust. Now came a third dove, more aggressive than the others. For although the sparrows now had the first claim on this food, he edged in to feed and at the same time bristled up his breast feathers in a belligerent attitude preventing the sparrows from enjoying the benefits of their own property. (Here we have a typical example of man the exploiter, who is worse than the ordinary man of greed; because in exploitation, with greed is joined a cruel and cynical aggression which is willing to deprive other humans of their due rights in order to acquire more wealth and power.)

IN AN unreligious age, as has been said, the gentle, the unselfish, the spiritual type is not sufficiently predominant or powerful to check the selfishness, the aggression, the exploitation of the prevailing type. Yet whenever a powerful spiritual impulse seizes masses of humanity, this situation is reversed; the non-aggressive, the nongreedy, the nonsensual types are able to prevail and to control the actions of more animalily-minded men. This is due to the fact that religion is so specific in its condemnation of injustice, cruelty and sensuality that it is possible for leaders who are deeply

spiritual to uphold strongly the banner of righteousness and receive the securing support of loyal followers.

And this is what must happen to the world today. There must be a cleansing spiritual force in the lives of men which will reverse the standards that operate in the market-place—substituting service for greed, equity for injustice, humanitarianism for exploitation.

THERE ARE always sufficient numbers of men and women innately noble in the human group to furnish ample material for leadership whenever there is any opportunity for the qualities which they express to command leadership. There is no occasion for cynicism concerning human nature. We may be fully aware of all the faults inherent in human nature; we may realize that a majority of the people are weak and easily lead; we may even perceive that a certain minority of humans are actually evil in their intents and actions. There are dark periods of human history when the evil minority prevail and set the pace for the great mass of their fellow men (who are neither strongly virtuous nor yet strongly unrighteous) in what becomes a universal practice of competitive unfairness and greed. And in such periods we find the minority that is capable of spiritual leadership ineffective in action, and restricted to criticism of conditions rather than capable of reforming them.

Yet it does not take much to reverse this situation—a situation which is never stable because it is founded on injustice and cries aloud for reform. Therefore sooner or later the opportunity comes for

righteous leadership to assert itself. Then the masses—sick unto death of exploitation, of greed of unrighteousness—join with their new-found leaders and thrust the “money-changers out of the temple.”

When there is joined with any such wave of reformation a basic change in the thoughts and habits of the masses due to spiritual awakening to the importance of ethical practice and righteous living, then we have what might otherwise be only a temporary reform stabilized into a fairly permanent situation. We then see a new civilization grow up, expressive of the more spiritual qualities of man. And as long as this religious impulse effectively operates in the collective life of the people, civilization holds a steady and progressive pace.

But again may come a decline of the spiritual impulse betrayal of the unities and equities of a benevolent and splendid civilization.

As the centuries go by, and the masses evolve to loftier higher conditions of intelligence and spiritual perception, the cycles of high civilization will grow longer and the periods of disruption will be less frequent and less cataclysmic.

TODAY humanity stands at the parting of the ways. One way leads to chaos, to the abyss; the other leads upward to new heights of human power under the spiritual leadership of Bahá'u'lláh. Dark as may be the outlook at the present moment, we may know that humanity cannot fail in its choice. Before many decades are passed, proof of this statement will be made manifest in international events and world development.

BAHÁ'U'LLAH, THE LAW-GIVER

DORIS MCKAY

"A mere reference to the claims which, in vehement language and with compelling power, He [Bahá'u'lláh] Himself has repeatedly advanced cannot but fully demonstrate the character of the Revelation of which He was the chosen bearer."

—Shoghi Effendi.

PSYCHOLOGISTS measure man's intelligence by his ability to adapt himself to his environment. Certainly, when the human race began its investigation of science it was demonstrating a supreme prerogative of mind. Nature, when she gave up her secrets to the curiosity of man revealed one truth predominating over all others, *the presence of Law in the universe*. The discovery of the laws governing nature and the application of them through invention has brought freedom and lordly powers to our generation as far as the physical is concerned. Parallel to such acquired knowledge on the part of man are the fundamental precepts of social law, in obedience to which we have adaptation to the *social environment*.

The principles governing human relationships remain the same as those operating in the physical universe and we find them put into words with a special terminology in the writings of the Prophets. Science teaches the cohesive principle among atoms; the Prophet teaches the cohesive principle among men calling it *love, unity*. The attraction of bodies to a center is called gravity by science; the attraction of the soul to the Supreme Center is called by the Prophets, "the love of God." The scientist speaks of evolution toward perfect form; the Prophet delineates the way to the Kingdom of Heaven. It

is all one Law, a life principle, operative in all planes of existence. "Love," says 'Abdu'l-Bahá, "is the highest law in this great universe of God.... Love is the law of order between simple essences whereby they are apportioned and united into compound substances in the world of matter. Love is the essential and magnetic power that organizes the planets and stars.... *Love is the highest honor for all nations of men.*" Is it not then the sign of intelligence to turn to the Prophet in the same spirit of humility and reverence that has distinguished the search of the scientists for the truths of the physical world? For the Prophets as Law-interpreters hold the key to unlock the promise of the age in which They appear and to release the special genius of the people to whom They come. Bahá'u'lláh restated the Law of Love for this cycle of human development and by His doctrine of Oneness translated to humanity the significance of its own mechanical age.

BAHÁ'U'LLAH first appeared in His capacity as Law-giver in the fourth year of the revelation of the Báb (1848). In that year the Cause of the Báb passed into a crescendo movement. The Báb, from His exile seemed actually to project a ray of His spirit to certain of His chosen followers. Opposition of the superstitious and reactionary became more fanatical. There was

the sparkle of danger and exhilaration. It was a time of the fusing of the divine and material worlds, the Divine Will leavening the heaviness and resistance of the earth consciousness. Now the Báb sent a written injunction to all true believers to "hasten to the land of Kha (Khurásán)." Among those who responded was Bahá'u'lláh, Who, although He had at that time no recognized authority, became the natural center of a conference which followed. At the hamlet of Badasht, He, with eighty-one leaders of the Bábí Movement established a residence for twenty-two days. To quote from the narrator, Nabil*, "Each day of that memorable gathering witnessed the abrogation of a new law and the repudiation of a long-established tradition. The veils that guarded the sanctity of the ordinances of Islam were sternly rent asunder, and the idols that had so long claimed the adoration of their blind worshippers were rudely demolished. No one knew, however, the Source whence these bold and defiant innovations proceeded, no one suspected the Hand which steadily and unerringly steered their course. Few, if any, dimly surmised that Bahá'u'lláh was the Author of the far-reaching changes which were so fearlessly introduced."

In conclusion Nabil declares: "The object of that memorable gathering had been obtained. The clarion-call of the new order had been sounded. The obsolete conventions which had fettered the consciences of men were boldly challenged and fearlessly swept away. The way was clear for

the proclamation of laws and precepts that were destined to usher in the New Dispensation." It was several years before Bahá'u'lláh was universally recognized as the Subject of the Bábí teaching relating to "Him Whom God shall manifest." The conference at Badasht had been an instance of the power of the Prophet active even then in Bahá'u'lláh to state and to establish the Will of God. We recall Michael Angelo's figure of Moses with the Tables of Stone in which the *reality* of eternal unchanging law is clothed in the symbolic form of man. Before the solemnity and grandeur of prophetic law humanity must bow.

WHEN Bahá'u'lláh assumed the mantle of Law-giver (in 1862) His teachings applied to those two relationships before referred to on which "hang all the Law and the Prophets," namely, the love of God and the love of man. With these two ardors in balanced equilibrium what a future for those who have heard and answered the call! What a destiny for an emancipated world whose energies shall have been freed by this Revelation!

A study of the laws of Bahá'u'lláh reveals a sublime interpretation of justice. "Justice," said Bahá'u'lláh, "is to be loved above all." Again, "The purpose of justice is the appearance of unity among the people." He saw the ultimate social relationship, a world federation, freed from ignoble competition tuned to justice. Justice means freedom from racial, religious and national prejudice; justice means economic

*Nabil's narrative of the early history of the Bahá'í Cause, published under the title "The Dawn-Breakers."

reform; justice means a representative governing body of all the nations; justice means peace and the boon of a universal language; justice means work for all, education for all, the equality of men and women. All these are among the laws of Bahá'u'lláh.

What is the individual's obligation to justice? For this, Bahá'u'lláh restates the Golden Rule: "If thou lookest toward justice, choose thou for others what thou choosest for thyself." A subtle problem for a generation which has been trained by a competitive economic and educational system to a desire for dominance! But individualism must capitulate to the Law of Love by merging with the whole. It finds its genius by bestowing its gifts upon the community. It discovers its power when it turns with true humility to the idea of God.

THE LAW and authority of Bahá'u'lláh were in a measure extended to the Bahá'í Institution. The legislative function was decreed to the House of Justice. In definition of this International Tribunal, 'Abdu'l-Bahá said: "All the civic affairs and the legislation of the material laws for the increasing needs of the enlightened community

belong to the House of Justice. This . . . will be not only a body for legislation according to the spirit and requirement of the time, but a board of arbitration for the settlement of all disputes arising between peoples. The laws of Bahá'u'lláh are the unchangeable organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. . . . At first National Houses of Justice will be established in every country and they will elect, in turn, members to the Universal House of Justice." This system is the very opposite of the inflexible laws attributed, by tradition, to the Medes and the Persians. For in Bahá'u'lláh's own words: "Inasmuch as for each time and day a particular order and decree is expedient, affairs are therefore entrusted to the ministers of the House of Justice so that they can execute that which they deem advisable at the time." Thus, the administrative body becomes the link between divine and temporal authority—obedience to it is incumbent upon all. "*Blessed is he who heareth the Voice and fulfillleth that which is commanded on the part of God, the Lord of the Great Throne.*"

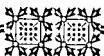


"People have come to realize that in unity there lies strength; in concentration of purpose there is power; and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth, and our lives for the sake of truth, we must likewise be willing to sacrifice our opinions and ideas, if we know that such a thing will bring about unity and accord."—'Abdu'l-Bahá.

THE MEANING OF FREEDOM

Freedom! Liberty! Security!
These are the great bestowals of
God.

—‘Abdu’l-Bahá.



AMONG the people are those who glory in a desire for liberty. Know that the animal is the symbol of liberty and manifestation thereof, hence it behooveth man to put himself under laws which will protect him against the ignorance of himself and the injury of the deceitful. Liberty is confined to compliance with the Commandments of God. If ye adopt that which He hath revealed for you from the Heaven of Inspiration, ye will find yourselves in perfect and pure freedom. The liberty which profits you is that which is confined to your servitude to God, the Truth. He who tastes its sweetness will never exchange it for the possessions of the realms of the heavens and earths.”

—*Bahá'u'llah*.

THE real materialist is the animal. Compared to the animal, man is but a tyro and novice in materialism. The animal is a natural materialist. He does not mention God and knows nothing about the Kingdom. He depends solely upon sense perception. That which is not perceptible to the senses he rejects. From this standpoint of knowing, the greatest Plato is the cow, and the donkey is an arch philosopher. In the great university of nature where nothing beyond the pale of sensibilities is classified as knowledge, the animal is a graduate, and the human materialist but an under-graduate.”

AMONG the teachings of His Holiness Bahá'u'llah is man's freedom: that through the Ideal Power he should be emancipated and free from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal. . . .”

THE true pleasure and happiness depend upon the spiritual perception and enjoyment. The powers of mind are the bounties of God given to man to lead him toward spiritual happiness.”

WHEN men are developed spiritually they obey God. . . The true believer is the one who follows the Manifestation of God in all things. . . . The Manifestation of God is a perfect example of real obedience. Like Him we must sacrifice everything, every plan, every longing and ideal must be given up completely to the Will of God. We must look to God for all we desire, all we attain. Real obedience and real sacrifice are identical—absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God you will be willing to sacrifice everything and submit yourself entirely to His Will. His Will is everything; His service paramount. . . If each human creature had his own will and way, spiritual development would be impossible.”

—*‘Abdu’l-Bahá.*

YOUTH'S CONFESSION OF FAITH

KENNETH CHRISTIAN

Verily, the gift of guidance during this great century and this Age of Lights is greater than reigning over the earth and all that is therein."

—'Abdu'l-Bahá.

S. TANWOOD COBB in his recent book, *Security For A Failing World*, devotes a chapter¹ to the problems of modern youth in relation to the appeal of universal religion. In the midst of widespread moral collapse youth is turning to the security and hope extended by the Bahá'i Faith. Mr. Cobb writes:

"Into this great world-wide movement the youth of many countries, of many races, of many hereditary religions are throwing themselves with deep sincerity and with earnest endeavor. Here youth are finding again a solid foundation for life activity, a sure guide to conduct and to expression. Here they find motives higher than those of mere expediency. The eternal quest of the soul for beauty, guidance, and truth again finds assurance in the spiritual principles of revealed religion."²

WITH THIS particular statement in mind, I recently approached eight Bahá'i youths in an eastern city and put to them the question—"Why are you a Bahá'i? What is there in the Bahá'i Faith that commands your loyalty?" From each of the eight I received a written reply.

These young people are not alike in temperament or interests. Three of them are high school students: one interested in art, a second interested in music, the third occupying the highest position of leader-

ship in his school. One is a young man just starting in business. Three of them are college students, one holding several positions of honor in an eastern professional school. And the one college graduate of this number approached the Bahá'i Movement as an avowed agnostic.

These are modern youth—doing things, enjoying life, living creatively. What has the Bahá'i Faith done for them? Here is the answer:

"THE power of the Creative Word made me a Bahá'i and keeps me one. *God And The Universe*³ in the Bahá'i Scriptures is the most wonderful explanation of life I have ever read. I could base my belief on that alone, but add also the *Hidden Words*⁴ and *The Seven Valleys*⁵ and it is overwhelming proof."

"IT (the Bahá'i Revelation) teaches the abolition of all prejudices, and I feel that this accomplishment will help to bring about universal peace and understanding. Secondly, I believe that the economic laws brought forth by Bahá'u'lláh form the logical solution for the present-day economic situation."

"I ACCEPTED the Bahá'i Faith because the books I read and the talks I heard convinced me that Bahá'u'lláh was a Manifestation of God."

"MY BELIEF in the Bahá'i Cause has come about through the prac-

¹Chapter XV "Youth and the Modern World." ²"Security For a Failing World," p. 120. ³Bahá'i Scriptures, page 300. ⁴Ibid, p. 171. ⁵Ibid p. 159.

ticalness which it teaches. The proof of its teachings by the use of science is, I believe, a drawing-card to many practical-minded persons. . . . Religions . . . must have proof of their ideas, in this era, in order to arouse and stimulate."

"IT WASN'T the proofs and the prophecies that attracted me but the fact that it was permeated with truth and hope and good. It reached out and absorbed me."

"IN THE Bahá'i Faith I found the reality and fulfillment of Christ's mission. At one of the first meetings I attended I sensed very clearly the joy the disciples felt at that time in the upper room when 'tongues of fire' sat on their heads. All the romance, glory, chivalry that I ever dreamed of I have found permeating the Bahá'i Teachings. It [the Bahá'i religion] is the Light of the world."

"... a peace of mind—a continual unfolding, like a flower. It grows richer and sweeter as a rose does the nearer you get to its heart. It is getting close to the heart of God. . . . A person becomes more sensitive of the spirit because it is a way of seeing the practical realization of truth."

"WHEN I first heard of the Bahá'i Cause, I did not like it. It seemed to me that it was not right

and made many false claims. However, through close contact with the people who did believe in it, I grew to accept it. This much has been very gradual because I realized, after a while, that I knew it to be the truth and had no more doubt. Now I am a believer because it has stood all tests and gives a deeper meaning to the religious and social aspects of life. I like the feeling that there is a new awakening which we are witnessing and that the causes for barriers between the peoples of the earth are dissolving for they never had real foundations."

In such manner youth sets forth its confession of faith in Baha'u'llah.

Here is our demonstration of the diversity of appeal in the Bahá'i Movement. Like a skillfully-cut gem, it has its social, economic, and spiritual facets. Being multi-sided itself, the Bahá'i Faith summons to its standard cosmopolitan people.

In future centuries, when the great structure of World Order has been established and developed, the genius-youth of a great world culture will hail the Bahá'i Youth of today as the forerunners of a spiritual race. In the adversity of world collapse the sinews of a new species of men and women are being formed. In the death-throes of man, the animal of greed and corruption—is born Man, the son of God.

"Contrast the dreadful convulsions, the internecine conflicts, the petty disputes, the outworn controversies, the interminable revolutions that agitate the masses, with the calm new light of Peace and Truth which envelops, guides and sustains those valiant inheritors of the law and love of Baha'u'llah."

—Shoghi Effendi.

A BAHÁ'Í DOCTOR

LOTFULLAH S. HAKIM

“Souls have appeared in the world who were pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the Threshold of God, acceptable in the good pleasure of God. They have been the lights of guidance and stars of the Supreme Concourse. Consider these souls, shining like stars in the horizon of sanctity forevermore.”—‘Abdu'l-Bahá.

HERE has recently passed from this world in Tíhrán, Persia, a man whose noble life and ancestral history give us occasion to pause and reflect upon the influence and widespread importance of the Bahá'í Cause in Persia and upon the many ties which bind Persia with America.

Dr. Arastu Khán Hakim belonged to the third generation of Bahá'ís. His grandfather, Hakim Masih was court doctor to Muhammad Shah and the first Jewish Bahá'í. Hakim Masih's life takes us back to the very early history of the Cause for he had learned something of the new faith when he was in Bagdad through Táhirih* herself, during the early days of the Báb's manifestation. From that time on he had searched for the source of her power. Later in Tíhrán, when Moslem doctors refused, he had offered to visit the prison and treat a Bahá'í child. The father of the child was the famous Ismu'lláhu'l-Asdaq and in the course of these visits Hakim Masih became a Bahá'í and later achieved much fame in the Cause.

Dr. Arastu's father Hakim Sulayman was likewise a Bahá'í and Dr. Arastu himself gradually increased his services in the Cause as he grew to manhood. Meanwhile he was carrying on the family tradition, as are his sons today, of practicing medicine. About 1897 he graduated from the American

School in Tíhrán and was working in the American hospital, where he already showed signs of that healing personality which later made him one of the foremost doctors in the capital. At this period knowledge of Bahá'u'lláh's Cause often ended in a martyr's death, and so we find him studying the Bahá'í teachings unobtrusively in out of the way houses in the back streets of Tíhrán. Soon he began to teach on his own account.

Dr. Arastu's brother, Aflatun, was also an ardent Bahá'í, much loved by 'Abdu'l-Bahá, Who wrote him many tablets. In 1900 Aflatun died and shortly after this Arastu Khán went to Akká, where it was his privilege to remain with 'Abdu'l-Bahá for one year. During the first days of his visit 'Abdu'l-Bahá continually addressed him as "Aflatun". This puzzled him considerably, until one night when he and Dr. Yunis Khan Afrukhtih were following 'Abdu'l-Bahá through the narrow crooked streets of the prison city, when 'Abdu'l-Bahá again addressed him as "Aflatun" and said, "Do you know why I call you Aflatun? It is because I desire his truth and spirituality to reappear in you."

DR. ARASTU developed rapidly in Akká studying 'Abdu'l-Bahá's way. He worked with Dr. Yunis Khán translating letters from the American and other Western Bahá'ís.

*Well known in Bahá'í history by the name Qurratu'l-'Ayn.

'Abdu'l-Bahá had hoped to send him to America, but family concerns necessitated his return to Persia. Here he worked devotedly for the Cause, founding a weekly teaching meeting which continued till his death, and which according to his will is to be perpetuated. He received his medical diploma and became known throughout the capital as a physician most generous to the poor and as one gentle and considerate toward all.

During the very last year of his life his activities were linked with America again through his work of advising and assisting Mrs. Keith Ransom-Kehler¹ who was at that time laboring devotedly to bring before the Persian government petitions to insure justice in every way to Bahá'ís, especially in the matter of free circulation of Bahá'i literature. Right here in connection with Mrs. Ranson-Kehler's association with Dr. Arastu we find a bit of romance mingling itself with the more serious duties of her service, for it was she who arranged for the betrothal of Dr. Arastu's son, Dr. Qulam Husayn Khán and the sister-in-law of Rahmat Alá'i and officiated at the wedding which will long be remembered in Tíhrán.

DR. ARASTU's death made a deep impression in Tíhrán where he was mourned alike by Bahá'ís and non-Bahá'ís. A long procession of several hundred people followed his coffin up one of the main thoroughfares of the capital mourning their loss and honoring his life of loving service and sacrifice. Engraved on the stone which marks the resting place of his body are the well chosen



Dr. Arastu Hakim

words from the Qur'an: "O well assured spirit, willing and blessed go thou back to thy Lord."

PERSIA is full of such glorious souls as this man who are professionally and practically successful in their careers yet deeply spiritual and mystical in their complete devotion to the Cause of Bahá'u'lláh, willing to sacrifice everything, not only career, but life itself in order that world brotherhood should be carried forward. All the rest of the world of Bahá'i brotherhood know that it is due to the faith and self-sacrificing devotion of such Persians that the Cause of Bahá'u'lláh grew to the point where it could become a world message and a world movement.

¹An American Bahá'i who carried the Bahá'i Message throughout the world and labored extensively in Persia where she sacrificed her life.

A SCIENTIST'S VISION

An article by Dr. George H. Ashley entitled, "Reclaiming the American Dream," published in "The Torch" magazine for October 1934, seemed to the editors of the Bahá'i Magazine such an unusually discriminating treatment of the subject that, with the kind permission of the author of the article and of the editor of "The Torch", we are presenting here a summary and discussion of this theme.

THE slow recovery from the depression in America and the long continued demands for relief are causing thoughtful people to analyze American life and culture in the search for deeper seated causes than banking and credit maladjustments or social and economic injustices commonly held responsible for periodic financial depressions. These people are realizing that our present plight is much more serious than an ordinary depression and that drastic efforts must be made for rescue.

So we find Dr. George H. Ashley in a recent article carefully scrutinizing American life and culture as it is today, pointing out its needs, lacks and mistakes and suggesting remedies. He sees America confused, not knowing which way to go because she has lost the dream of her forefathers, the dream which envisioned a country where justice, happiness, liberty and peace should reign. With the sage of old Dr. Ashley would warn us that "where there is no vision, the people perish". In some ways America has been successful beyond any vision of her founders. She has grown rich and powerful, has abolished slavery, established free schools. But Dr. Ashley reminds us that we have not provided equal justice for all, nor equal opportunity, nor have we "prevented the unhealthy segregation of wealth and power". "Many thoughtful people", he writes, "think we are drifting the

way of Egypt, Crete, Assyria, or ancient Greece and Rome—once glorious, now mouldering ruins. They point to the low moral tone of many high in business, banks, and government; of our art, literature and parts of society; to our highly organized and armed gangs of outlaws."

WHEREIN lies the trouble, Dr. Ashley asks. In answer he points to the failure of those charged with moral guidance to keep pace with science, or in his own words, "Science, creative power has outrun culture, which gives control." Defining culture as a triangle of knowledge, art and morals he accuses those responsible for morals as trying to fit an ethical code suitable to the customs and achievements of 2000 years ago into an age dominated by entirely different theories in our thinking and entirely different tools and mechanisms in our everyday life. Briefly the theory that explains our universe is evolution, and our aids in daily living are machines and devices for saving labor and giving speed undreamed of 2000 years ago. Plainly a restatement of our ethical code is necessary. In regard to this very matter 'Abdu'l-Bahá in an address before an American audience in 1912 spoke these illuminating words:

"From every standpoint the world of humanity is undergoing a re-formation. The laws of former

governments and civilizations are in the process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress."

The question arises, does man of himself possess the vision to restate our ethical codes and the power to incorporate them into our community and family lives? Always in the past our ethical codes have grown out of our religious beliefs and our religious beliefs have centered in the teachings of a great Prophet or Revealer such as Christ. When a very great crisis in the world's history takes place a new Revealer appears restating the great basic religious truths and adapting them to the needs of the times. This is what Bahá'u'lláh has already done for this time of need. His plan for a new World Order is gradually penetrating our western world. Those who make a careful study of Bahá'u'lláh's plan find that it satisfies the scientific mind and the needs of a scientific age.

RETURNING to Dr. Ashley's article

we find him stating his concept of man and his destiny in part as follows: "God is creating a universe by a process called evolution. . . . Man is a stage in the process, probably near the end. His part in the process is to respond to the urge of the God within him and to advance as far as he can toward realizing God through the discovery of truth, the recognition of beauty or perfection, and the use of truth to create or acquire beauty."

Developing his thoughts still further Dr. Ashley says, "After all, this most modern idea of Man's nature and destiny is only a restatement in modern language of the fundamental teachings of Jesus." And then he suggests that the line of Hebrew prophets have been the growing point which, culminating in Jesus would bring forth a new race. "That race," he writes, "which He (Jesus) called the Kingdom of God is not Christianity; though it has survived within Christianity . . ."

But along with this belief in the gradual spiritual evolution of man Dr. Ashley suggests some very practical steps which man may take toward the realization of the American dream, "to make a visible, real, enjoyable heaven, here and now." He would have profit sharing in industry; a minimum and a maximum wage; a planned economy instead of the philosophy of laissez-faire; the recognition of labor as well as capital in the management of industry; the proper use of wealth to create "beauty or perfection of body and mind, of house and home, of our surroundings, of the world in general"; in ~~the~~ ^{the} belief recognition of the fact that men differ in capacity and that while all should have an op-

portunity to develop to their utmost yet that we should choose our best and wisest men to make our laws and rule over us. These are only a part of his suggestions.

BUT WHAT is the source, one almost involuntarily asks, of the inspiration necessary to develop the new race and to bring about the changes which will fulfill the American dream? How shall the divine urge in man be roused to action? How shall that lower selfish nature which seeks only his own material prosperity be replaced by the higher nature which seeks the prosperity and comfort of all? How shall all be made to believe that the standard of a truly successful life is "to leave the world a little more God-like than when he came into it"? It is evident that a higher power than dwells in unregenerate man is needed for this. In his closing paragraph Dr. Ashley expresses his hope and his faith that this higher power will not fail us. He says, "Evolution has been in progress a long time. It may be a long time

before our dreams of today come true. But surely, He that created the Milky Way, who has patiently guided life up the geologic ages, has the patience and power to complete the job. Some day our dream will come true."

And surely no one who contemplates the unfolding of God's marvellous plan through past ages will fail to agree with this statement. But do we need to stop here? Can we not have a more definite understanding of where we are in the evolutionary process and an assurance of a plan for a new social order so wise that all will be inspired to work for it?

In the Bahá'í teachings thousands have already found a divine plan for building not only a new America but a new World Order. More than that, they have complete assurance and abundant evidence that "He who has patiently guided life up through the geologic ages" is guiding us now; that there "is a formula for life" that conforms to scientific knowledge.

—B.



"This Bahá'í Cause is great and it was at great cost that Bahá'u'lláh strove to spread these principles in the world. During His life He was imprisoned, His property was pillaged. He was separated from His friends, and twenty thousand of His followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end—that unity might be established among the children of men."

—'Abdu'l-Bahá.

A SCIENTIST PROPHESIES

Only achieve some real understanding and control of the forces and processes operating in human societies is the next great task for science; and the applications of scientific discovery in this field will have as their goal what we may call the Socialized State. The religious impulse, itself one of the social forces to be more fully comprehended and controlled, will increasingly find its outlet in the promotion of the ideals of the Socialized State.

Exactly how all this will happen no one can say—whether the religious impulse will again crystallize into a definite religious system with its own organization, or will find its outlets within the bounds of other organizations. . . .

We can, however, on the basis of the past history of religion, make a further prophecy. We can be reasonably sure that the inner momentum of logic and moral feelings, combined with the outer momentum derived from increasing comprehension and control, will lead to an improvement in the expression of this socialized religion comparable to the progress of theistic religion from its crude beginnings to developed monotheism.

We can prophesy that in the long run the nationalistic element in socialized religion will be subordinated or adjusted to the internationalist: that the persecution of minorities will give place to toleration; that the subtler intellectual and moral virtues will find a place and will gradually oust the cruder from their present preeminence in the religiously-conceived social organism.

We can also assert with fair assurance that this process of improvement will be a slow one, and accompanied by much violence and suffering.

In the near future, the religious impulse will find its main effort in relation to the internal environment of the human species—social, economic, and psychological—for it is the forces of this internal environment that are now causing distress and bewilderment and are being felt as Destiny to be propitiated. Meanwhile science will find its main scope for new endeavor in this same field, since it is here that our ignorance and our lack of control are now most glaring.

There will again be a race between the effects of ignorance and those of knowledge; but with several new features. For one thing the growth of science in the new field will this time not lag by many centuries behind that of the new modes of religious expression; and for another, the facts concerning the religious impulse and its expression will themselves fall within the scope of the new scientific drive. The probable result will be that in the socialized state the relation between religion and science will gradually cease to be one of conflict and will become one of cooperation. Science will be called on to advise what expressions of the religious impulse are intellectually permissible and socially desirable, if that impulse is to be properly integrated with other human activities and harnessed to take its share in pulling the chariot of man's destiny along the path of progress.—Julian Huxley, Eminent British Scientist. *The Modern Thinker.*

PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 5.

Happy is he who penetrates the mysteries and who takes his share from the world of Light. The sun could shine a hundred thousand years and shower its heat upon a stone or hard piece of earth—they will not become luminous gems, a ruby or a pearl.”—Abdu'l-Bahá.

THE home to which I have before referred, where 'Abdu'l-Bahá spent most of His time during His stay in New York, was the rendezvous of all the friends, and at all times, day or night, there they could be found clustering like bees around the celestial flower garden. One beautiful spring day I dropped in there drawn by the same attraction. One cannot help making the attempt toward analyzing the reason for this attraction, futile though it may be. Would it be possible for the moth to determine why it hovers around the candle, even though its wings be singed? Or to determine why the cold earth of spring responds with beauty and abundance to the bounty of the sun? To man, however, is given intelligence denied to bee and soil. The miner knows why he toils for gold or precious stones. The diver knows why he braves the depths to seek the pearl. They bear in their minds the vision of the good things of life represented by the treasure they seek. The imagination of the lonely prospector is stirred by the dream of the vast fortune which his probing pick may at any moment uncover. The wealth of sea and mine and market-place represent to men power, leisure, freedom; and these they ardently desire. Yet here in this Man I saw personified such power, such leisure, such freedom as no material wealth ever confers upon its possessor. None of the

outward appurtenances of material wealth did He possess. All His life had been spent in prison and exile. He bore still upon His body the marks of man's cruelty, yet He bore no signs of ever having been other than free, and evidently it was a freedom which no earthly wealth ever bestows. And He seemed never to be hurried. Amidst the rushing turmoil of New York He walked as calmly as if on a lofty plateau, far removed from the tumult and the shouting. Yet He never stood aloof. Always His interest in people and events was keen, especially in people. Souls was the term He always used. He was ever at the service of any or all who needed Him. From five o'clock in the morning frequently until long after midnight He was actively engaged in service, yet no evidence of haste or stress ever could be seen in Him. "Nothing is too much trouble when one loves," He had been heard to say, "and there is always time."

Is it any wonder that we were attracted? But for me the attraction was not enough. I was like the prospector drawn by visions of wealth to seek its fabulous source. Just a sip of that celestial wine had caused to spring up in my heart a passionate desire to seek the Holy Grail.

IT WAS mid-afternoon when I arrived at the house, for I had pur-

posely timed my arrival so that it should not be at the luncheon hour, for hospitable as were the souls of these dedicated ones, and however flexible their dining table, I knew the size of their household and the great number of probably uninvited, but always welcome, guests. There were many bees. But I had not counted on the irregularity of 'Abdu'l-Bahá's meal times and now, at half-past three or four o'clock in the afternoon I heard, as I softly ascended the stairway, the unmistakable sounds of a large group busy in the dining room. The last thing I desired was to walk in upon such a gathering unexpectedly, so I very quietly crept through the upper hall and through the drawing room into a little alcove as far from the dining room as I could get. I am very sure that no one saw me. But I had no sooner picked up a magazine and settled myself to wait patiently until the meal should be over, than 'Abdu'l-Bahá's ringing, challenging voice pealed like a bell through the large rooms. He called my name: "Mr. ——, Mr. ——. Kam, Kam."* There could be no hesitation when He summoned, but as I rose and walked slowly back into the long dining room set T-shape to the drawing room, I was amazed, wondering how He could have known so surely and so quickly that I was there. There had been no opportunity for Him to have been told, and, anyhow I had let myself in at the unlocked door and, as I have said, no one had seen me ascend the stairs. Yet here I was evidently an expected, if not an invited guest. Even a place was there for me, at any rate I have no remembrance of

any of the usual fuss of "setting a place." 'Abdu'l-Bahá embraced me and set me at His right hand.

It is most difficult to describe at all adequately such an experience in such a Presence without becoming rhapsodical. There were perhaps thirty people at the table and such joyous exultation was on every face that the whole room seemed strangely vibrant. 'Abdu'l-Bahá served me with His own hands most bountifully, urging: "Eat, eat, be happy." He himself did not eat but paced regally around the table talking, smiling, serving. He told stories of the East, His hands gesturing with that graceful, rhythmic, upward inflection so characteristic and so indescribable. I had no desire for food, at least not for the food on my plate, but 'Abdu'l-Bahá was insistent: "You must eat. Good food, good food." And His laughter seemed to add a divine significance to the words. A phrase I had read somewhere in the writings came into my mind: "The cup of significances passed by the Hand of the Divine Servant." What was this food served at the table of 'Abdu'l-Bahá? Of course I must eat. And I did.

IT WAS not many days after that that there occurred one of the most poignantly remembered incidents. Ever since I had first read a sentence in the prayer for Inspiration it had rung in my mind with insistent questioning. "Prevent me not from turning to the Horizon of renunciation." What has renunciation to do with inspiration? I wondered. Why should I pray for the gift of renunciation? Renounce the world? That was an ascetic

*Persian for come, come.

concept. It smacked of papacy and the monkish cell. What had this modern world to do with renunciation? Yet across the ages came a Voice. "If a man love father or mother, wife or child more than Me he is not worthy of Me." My mind rebelled but my heart responded. I thank God for that. I resolved that I must know more of this matter.

So one cold spring day, a strong east wind blowing, I made a special journey to ask 'Abdu'l-Bahá about renunciation. I found the house at Ninety-sixth street almost deserted. It seemed that 'Abdu'l-Bahá was spending a day or two at the home of one of the friends on Seventy-eighth street and so I walked there and found Him just on the point of returning to the home I had just left. But I was too intent on my mission to allow difficulties to interfere. I sought one of the Persian friends and, pointing to the passage in the little volume I carried in my pocket, I asked him if he would request 'Abdu'l-Bahá to speak to me for a few moments on this subject, and I read it to him so that there should be no mistake: "Prevent me not from turning to the Horizon of renunciation."

Returning, he handed me the book saying that 'Abdu'l-Bahá requested that I walk with Him back to Ninety-sixth street and He would talk with me on the way.

I remember there was quite a little procession of us, a dozen or so, mostly composed of the Persian friends but a few others; Lua Getsinger was one, I remember. The east wind was penetrating and I buttoned my coat closely with a lit-

tle shiver. But 'Abdu'l-Bahá strode along with his aba (coat) floating in the wind. He looked at me as we walked together at the head of the little group, a slightly quisical glance: "Mr. _____ is cold," He said, and I unaccountably felt a little disturbed. Why should I not feel cold? Could one be expected to live even above the weather? But this slight remark was indicative. Always His slightest word affected me as a summons. "Come up higher," He seemed to say.

As we walked a few paces ahead of the others He talked at length about Horizons. Of how the Sun of Reality, like the physical sun, rose at different points, the Sun of Moses at one point, the Sun of Jesus at another, the Sun of Muhammad, the Sun of Bahá'u'lláh at still others. But always the same Sun though the rising points varied greatly. Always we must look for the light of the Sun, He said, and not keep our eyes so firmly fixed on its last point of rising that we fail to see its glory when it rises in the spiritual spring-time. Once or twice He stopped and, with His stick, drew on the sidewalk an imaginary horizon and indicated the rising points of the sun.

I was greatly disappointed. I had heard Him speak on this subject and had read about it in "Some Answered Questions." It was not of horizons I wanted to hear, but of renunciation. And I was depressed also because I felt that He should have known my desire for light on this subject, and responded to my longing even if I had not been so explicit in my re-

quest; but I *had* been most explicit. As we approached our destination He became silent. My disappointment had long since merged into a great content. Was it not enough to be with Him? What, after all, could He tell me about renunciation that was not already in my own heart? Perhaps the way to learn about it was by doing, and I might begin by giving up the longing to have Him talk to me about it. Truly, as the outer silence deepened my heart burned within me as He talked with me on the way.

We came at last to the steps leading up to the entrance door. 'Abdu'l-Bahá paused with one foot resting on the lower step while the little group slowly passed Him and entered the house. 'Abdu'l-Bahá made as if to follow, but instead He turned and, looking down at me from the little elevation of the step He said, with that subtle meaning in eyes and voice which seemed to accompany His slightest word, and which to me was always so unfathomable and so alluring: "Mr. ——, always remember that this is a day of great things, very great things."

I was speechless. It was not for me to answer. I did not have the faintest inkling of what lay behind the words, the resonant voice, that penetrating glance. Then He turned and again made as if to ascend but again He paused and turned His now luminous face towards me. My foot was raised to follow but as He turned I, of course, paused also and hung uncertainly between rest and motion.

"Mr. ——," he said, so impressively, so earnestly, "Never forget this that I say to you. *This is a day for very great things.*"

What could He mean? What deep significance lay behind these simple words? Why should He speak so to me? Had it anything to do with that still alluring thought of renunciation?

Again 'Abdu'l-Bahá turned to ascend and I made to follow; but for the third time He paused and, turning, as it seemed to me, the full light of His spirit upon me, He said again, but this time in what seemed like a voice of thunder, with literally flashing eyes and emphatically raised hand:

"Mr. ——, remember what I say. This is a Day for *very great things — very great things.*" These last three words rang out like a trumpet call. The long, deserted city block seemed to echo them. I was overwhelmed. I seemed to dwindle, almost to shrivel where I stood, as that beautifully dominant figure, that commanding and appealing voice, surrounded me like a sea, and blotted out for the moment, at least, all the petty world and my petty self with it. Who and what was I to be summoned to accomplish great things, very great things? I did not even know what things *were* great in this world awry with misbegotten emphases.

After what seemed a very long moment, in which His burning eyes probed my soul, He gently smiled. The great moment had passed. He was again the courteous, kindly, humble host, the Father whom I thought I knew. He touched His tarboosh* so that it stood at what I called the humorous angle, and a slightly quizzical smile was around His mouth as He rapidly ascended the steps and entered the open door.

*Head covering.

I followed closely. We passed through the few steps of the hall to the stairs. I remember the wondering, slightly envious glances that followed me as I followed 'Abdu'l-Bahá up the stairs. The upper hall was empty and 'Abdu'l-Bahá swept through and up another flight to His room, a large front room on the fourth floor. And still I followed. I have often marvelled since at my temerity. Had I known more or felt less I never should have dared. But how glad I am that I did dare. It is said that fools rush in where angels fear to tread. Perhaps that is the way that fools are cured of their folly.

We came to the door of 'Abdu'l-Bahá's room. He had not invited me there nor had He looked once behind Him to see that I was following, and it was with much inward trepidation that I paused at the threshold as He entered the room. Would He be displeased? Had I overstepped the bounds of the respect due 'Abdu'l-Bahá? Had I been lacking in due humility? But that my heart was humility itself—He must know that. He swung the door wide and turning beckoned me in. "Kam," He said.

AGAIN I was alone with Abdu'l-Bahá. There was the bed in which He slept, the chair in which He sat. The late afternoon sunlight lay palely across the floor, but I saw nothing. I was conscious only of Him and that I was alone with Him. The room was very still. No sound came from the street nor from the lower rooms, and the silence deepened as He regarded me with that loving, all-embracing, all-understanding look

which always melted my heart. A deep content and happiness flooded my being. A little flame seemed lit within my breast. And then 'Abdu'l-Bahá spoke:

"Are you interested in renunciation?"

Nothing could have been more unexpected. I had entirely forgotten the question which had so engrossed my thoughts an hour since. Or was it that in that hour during which the word renunciation had not been mentioned, all that I wished or needed to know about it had been vouchsafed me? I had no words to answer His question. Was I interested? I could not say I was and I would not say I wasn't. I stood before Him silent while His whole Being seemed to reach out to embrace me. Then His arms were around me and He led me to the door. I left His Presence with my soul treading the heights. I felt as though I had been admitted, for the moment at least, into the ranks of the martyrs. And it was a goodly fellowship indeed. During all the long years of renunciation that followed, the memory of that walk with Him; my disappointment that He had not understood; His ringing challenge: "This is a Day for *very great things*;" my following Him up those long stairs without even knowing whether He wished me to or not, and then the question wrapped in that sublime love: "Are you interested in renunciation?" has risen before me, a comforting and inspiring challenge. Indeed I was interested and my interest has never flagged from that day to this. But I never dreamed that renunciation could be so glorious.

(To be continued)

"LIKE THE RUSH OF MIGHTY WATERS"

DALE S. COLE

"By the Power of the Holy Spirit alone is man able to progress, for the power of man is limited, and Divine Power is boundless. The reading of history brings us to the conclusion that all truly great men, the benefactors of the human race, those who have moved men to love the right and hate the wrong and who have caused real progress,—all these have been inspired by the force of the Holy Spirit. . . . We understand that the Holy Spirit is the energizing factor in the life of man."

—'Abdu'l-Bahá.

HE trend of human comprehension might be likened to a muddy, turbulent river flowing from its source in the uplands of antiquity to the fertile plains of our time. For various distances it moves swiftly and unimpeded. It dashes itself against obstructing rocks in midstream and again spreads out into the complacency of pools through which the motion is slow and leisurely.

Upon closer inspection of these murky waters there might be traced a rivulet within the turgid mother stream, a little ribbon of clear water, which for some reason, like the Gulf Stream, retains its clearness and identity, separate and aloof, winding in and out in unbroken continuity as a white thread in an otherwise dark fabric.

This clear rivulet might be likened to human appreciation of some basic, fundamental phase of truth, some profound and significant fact—which from the time of its discovery or recognition impresses its validity on human consciousness with a dynamic potency, eventually causing discerning ones to incorporate its benevolent influences into the pattern of life.

IN THE light of Shoghi Effendi's* many recent references to energy and forces and the possibilities of their effective release in the spheres of human endeavor, the subject of

the Power of the Holy Spirit is of intense interest to every sincere individual at all concerned with today's events and the future welfare of mankind.

Several hundred years before the beginning of the Christian era, thoughts were contributed to a clear little rivulet of ideas concerning spiritual forces. For example—

"The power of spiritual forces in the Universe—how active it is everywhere. Invisible to the eyes and iminalpable to the sense it is inherent in all things, and nothing can escape its operation. Like the rush of mighty waters, the presence of the unseen powers is felt, sometimes above us, sometimes around us." (Confucius.)

Many, many years later, from a land far distant from China, from a man not so much concerned with philosophy and ethics as with the dawning of scientific knowledge, from one of the early laboratories another representative thought comes echoing down the canyons of time.

"I do not know what I may appear to the world: but to myself I seem to have been only like a boy, playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

And then the resounding utter-

*Guardian of the Bahá'i Cause.

ance of Bahá'u'lláh, the Manifestation of God for this age:

"Oneness, in its true significance, means that God alone should be realized as the *one power* which animates and dominates *all* things, which are but manifestations of it's energy." (Words of Wisdom.)

SINCE EVEN before the time when the ethical-philosopher saw the "power of spiritual forces" "like the rush of mighty waters" until the present, has not humanity been diverting itself "in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered . . . ?"

Sometimes these pebbles and shells have been political expedients; sometimes they have been social reforms; again they have been scientific discoveries or cultural advantages. Sometimes they have been masterpieces of art or craftsmanship, or they have been commercial accomplishments. Infrequently and rarely have they been the unfoldment of spiritual verities into kinetic, spiritual energy resulting in effective universal action.

These pebbles and shells which were found, beautiful and useful though they may have been, were limited in their effect because of the relative isolation and mutual inaccessibility of peoples and nations. Now, however, facile interchange of thought and experience can be a matter of minutes over wide areas. They also may have lacked the power of the direct creative Words of God and were relatively impotent in causing universal progress in the appreciation of the Power of the Holy Spirit.

Is it not time that the significance of the "one Power" and the tremendous possibilities of making it effective in life be realized more fully?

Think for a moment of a mighty mass of water, impounded behind a huge dam. It has potential energy—energy by virtue of its position. But the mass of water does not do any useful work for man until it is caused to flow—to move. (Except as it evaporates in the great thermodynamic cyclic engine of nature.) Then it may turn great turbines transforming its potential energy into the kinetic energy of motion and finally into electricity.

Our intellectual conception of physical energy is "the capacity to do work"—presupposing motion for work is "force times distance."

There is a great "ocean of truth", a great reservoir of spiritual energy in the universe but as far as man is concerned it is potential in a sense, like the water behind the dam. When man provides channels through which this spiritual energy may flow it becomes effective in the human realms—but man must *elect* to provide these channels. He has been given that choice which involves duty, responsibility and obligation.

IN NATURE God has provided ways for the spiritual powers to function—growth—life, the wonderful manifestations of heat, light, electricity and that mysterious chlorophyl.

Man has learned how to control physical energy so that it serves him well. It obeys certain laws in which exact mathematical relationships occur. However these no longer trouble him in the constant

and continued use of energy in all its many forms and applications. Mathematical permissions and prohibitions are taken as matters of course, as a part of the method and technique.

'Abdu'l-Bahá once said that "spiritual laws are as *exact* as those of mathematics."* This is a profound statement—one which merits the closest attention.

Perhaps the failure to make the Power of the Holy Spirit more effective in life can be attributed, among other things, to at least three omissions.

1. Not having realized that the Power exists.

2. Not having provided requisite channels for its functioning through man.

3. Not having been sufficiently *exact* in either the method or technique of using it, or rather of permitting it to use us.

As to the first point, all of the great Teachers and religions bear adequate witness to its existence and to its unlimited possibilities, not only by spoken and written words but by the confirmation of deeds and actions. Man has but to seek sincerely to acquire knowledge of this. It has left its imprint on life for all to read.

As to the second omission, all of the great revelations past have given implicit instructions as to how men may become the necessary channels—in the aggregate one of great volume. The import of these directions may be realized but realization must result in action—in action according to the exact spiritual laws in order that positive results may accrue.

Is it not, however, the third omission which is most in need of rectification now? Is it not a matter of "instant, *exact*, and complete obedience?" If we wish to solve a mathematical problem we obey absolutely certain admonitions and injunctions. Transgress these and the answer cannot be trusted. When we use physical energy we apply known laws of procedure to the letter. Transgress these and either no result or a troublesome one ensues.

'Abdu'l-Bahá said—"This is a new cycle in human power." Human power is but a derivation of the Power of the Holy Spirit and is dependent upon it. Are we making the most of this great bounty of God?

There are many evidences of the extension of human control over physical energy—of pushing the frontiers of knowledge to greater astronomical areas and to smaller and smaller atomic ones.

There is no more important task before us today than that of making ourselves channels for the Power of the Holy Spirit. It is basic, fundamental—imperative. Especially imperative is it to youth, which faces a future either dark or luminous depending upon whether we voluntarily become effective instruments of the "one Power."

THERE IS A very important difference between trying to use the spiritual power for our own ends and in voluntarily surrendering to the great sweep of this power, and letting it use us. It is the difference between acquisition and giving, though we will be acquiring the greatest of blessings. It is the

*Table Talks of 'Abdu'l-Bahá, 1906.

difference between a life of service to others and a life dedicated to trying to obtain and hold temporal advantages.

The conquest of the control of physical energy has been dramatic and romantic. The conquest of the control of self as a channel for spiritual energy must be glorious and inspiring.

There are whole libraries of instructions as to how to achieve this in the Teachings of Bahá'u'lláh and explanations of 'Abdu'l-Bahá. Perhaps it is not such an intricate procedure as might be imagined. "Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory."*

When man started to investigate the power of physical forces he had little if any previous knowledge to guide him. So while the task relative to the Power of the Holy Spirit may be exceedingly more difficult, guidance has been vouchsafed through the Bounty of God. Knowledge of former dispensations and experience plus the living, effective, dynamic urge and confirmation of the words from the Supreme Pen are ours today.

Are we not here for the purpose of being willing instruments of the Holy Spirit in the transcendently glorious work of carrying out God's Divine Plan for this day and age?

It is at once a great obligation and privilege to become a channel according to capacity. To do this is but to apply the given spiritual laws—*exactly and exactingly*.

The laws have been formulated and disclosed in so far as we are capable of comprehending them, which is sufficient for great progress. The method and technique of applying them to life has been not only explained but demonstrated in the life of 'Abdu'l-Bahá.

It remains for individuals to apply them to life. The effect will then work outwardly from the hearts to the world of human relationships and affairs.

To the pragmatic question—"but will it work?" the answer is—it is of the very nature of energy "to work." If this be true of what we know as physical energy how much more is it true of spiritual energy?

We see manifestations of energy working on every hand in the world of nature—spiritual energy. We cannot actually see it working for it is invisible and intangible just as is the physical energy we use in so many ways without thinking it unduly strange.

That energy will work, once the proper channel is provided, is assured. There is "one power" which "animates and dominates all things"—that also is assured.

There is no more crying need in the world today than for the relief of insistent yearning in human hearts to be effective, to be able to cope with contingencies, to be happy, to hope, to be assured, to be really spiritual.

When man cries out for assistance and guidance with an intensity of the order of that which would be voiced when physically drowning—man will approach the requisite sincerity, severance and faith. But it is not sufficient to

*Bahá'u'lláh, Hidden Words (from the Persian) verse 7.

make one impulsive clutch for assistance. The effort must be sustained and continuous if results are likewise to be sustained and continuous.

We must strive with "ceaseless, tireless energy" for the reward is priceless beyond compare and merits as well as requires the greatest effort ever put forth.

"Happy is the man that findeth wisdom, And the man that getteth understanding. For the gaining of it is better than the gaining of silver, And the profit thereof than fine gold. She is more precious than rubies, And none of the things thou canst desire are to be compared unto her." Proverbs 3-13.

CONSIDER a length of pipe. If placed across a flowing stream it acts but as an obstruction while if it be placed with the stream the water flows freely through it—the amount depending upon the size of the pipe. Is there not a worthy

suggestion in this simple, homely example?

A flute is mute until some player uses it as a channel to form musical tones.

The diversion of finding extraordinarily pretty shells and smoother pebbles is an entirely inadequate gesture commendable though it be.

"Instant, exact and complete obedience" to the spiritual laws as given by Bahá'u'lláh, here and now, will bring that necessary consciousness of "the one power which animates and dominates all things"—it will bring it "like the rush of mighty waters"—an ever present, potent, dynamic event which renders life effective.

May 'Abdu'l-Bahá's desire for us be quickly realized, for He said:

"I desire for you that ideal power, so that you may come into the stream of uninterrupted motion and never cease progressing."*

*Divine Philosophy, p. 122 old edition.



GUIDANCE FOR THE NEW ERA

BERTHA HYDE KIRKPATRICK

GT IS not with a spirit of great hope that one lays down Professor Reinhold Niebuhr's recent book, *Reflections on the End of an Era** We believe, however, that the author is not an undue pessimist, but rather that he himself is facing facts and that he would stir others to the same duty. In his own words, he hopes that his book will "help a little to shake the easy

faith by which modern liberalism lives and through which the actual and tragic facts of contemporary history are obscured."

The aim of the present writer is not to give a critical review of the book but to gather up some of the most obvious of its arguments and conclusions and to add to these certain further reflections which come naturally to one who has made a

study of the Bahá'i writings and of the remedy which Bahá'u'lláh offers for the sick world.

It is the era of capitalism which Professor Niebuhr sees now drawing to a close. Already after a short but very virile life, he states, it is in its senility and past revival. The problem which the author would force upon his readers is the need of definitely working to build the new social order and of finding adequate guidance for this great task. Catastrophic events are already overwhelming the world and he foresees decades of bitter class struggle and national warfare unless social justice is speedily established.

The theories upon which the industrial age was built insured from its beginning, Dr. Niebuhr points out, a short life and tragic death, for in it there is the lack of any organic relation between the classes. In the much longer era of feudalism, for example, however gross its injustices, there was a personal relation between master and serf, a "sense of *noblesse oblige* on the one side and loyalty and obedience on the other" wholly lacking in the industrial era. The modern captain of industry, except in a few enlightened cases, feels no responsibility for the welfare and protection of the worker nor does the worker feel any loyalty towards his employers. Hence, "industrial society had the seed of its destruction, class antagonism, in it from the very beginning."

THE PICTURE of a sick world which the author draws is not reassuring. The nature of the sick-

ness is such that a violent death seems inevitable. Civilizations "must die a sanguinary death." Every social system is "bound to make one final and ruthless effort" to live by an attempt to destroy all opposition. "The sickness from which our modern civilization suffers is organic and constitutional," he declares, "due to the very character of the social system." Our social system is like a "man of robust frame who ignores the disease from which he suffers for months before he finally admits its existence." Even then he is unwilling to submit to the treatment of competent physicians. In the fascism which, Professor Niebuhr believes, threatens most capitalistic nations, he sees the wild delirium which precedes death, a "desperate venture of power" before the final collapse. And furthermore the "net effect of fascism" is to "guarantee that the end of capitalism will be bloody rather than peaceful."

It is the easy-going culture of the nineteenth century which has allowed disease to creep upon society unawares. This culture, based on rationalism and liberalism, optimistically believed that somehow the life relations between classes and between nations would easily adjust themselves. Even the academic wise men failed to see until too late that the need for raw materials, for example, and larger and larger markets would force industrial nations into demands for imperialistic control of new lands with the resulting conflicts of nations; or that the struggle between classes instead of being easily adjusted because of mutuality of interests would become more and

more intense. Misguided self-interest and fear of loss of power has prevented those in power from even seeing that there is a mutuality of interest. In fact the weakness of liberalism is its "erroneous estimate of human nature."

So the author sees this industrial age, "an age of liberalism, rationalism and optimism . . . ushered to its close by a world war more terrible than any previous conflict." Moreover he sees "another world war practically inevitable." "But it is not at all certain when it will come." The class struggle may go on for decades, especially in America. In the end, however, the workers must prevail, he believes.

No organization or no force in sight is adequate to guide struggling humanity to a better social order is Dr. Niebuhr's opinion. Rationalism cannot be depended upon, for reason is helpless to restrain impulse, especially the impulse of the group. Communism, while demanding justice for one class, reeks vengeance on another and takes too little account of the individual. And "the creed of individualism may lead to the enslavement of the individual . . . because it discourages adequate social checks" and so cannot be depended upon for deep-seated reform.

WHERE THEN does Dr. Niebuhr look with any hope for a way out? Both an adequate political program and the impelling, balancing and sustaining force of high religion are necessary. The political program which he believes modern society is moving towards is collectivistic but "this does not mean that all property will be as rigor-

ously collectivized as in Russia, nor that socialization will solve all political and social problems." A radical spirit is necessary to bring about political reform, "yet the radical cannot build society unaided." The liberal spirit is also a "needed resource in building and preserving a community." Its contributions are "tolerance, goodwill and rational sympathy," things always needed both in building and preserving harmony between social groups. But however necessary the liberal spirit, it too proves insufficient. "Liberalism can tame life only if it is fairly tame to begin with." "The liberal soul produces neither warriors nor saints, heroes nor rebels, and it is ill at ease when confronted with their fury and their passion. To meet such situations religion must come to the aid. "An adequate view of human nature which does justice both to the heights and depths of human life and which sees the moral ideal in purest terms and judges historic realities in the light of the ideal is possible only to religion."

Neither in orthodox religion as practiced today nor in liberal theology does Professor Niebuhr find the impelling religious force necessary to meet impending and present crises. His hope is that the human spirit will in time find its way back to the profound religious convictions that in time past have furnished guidance.

IT IS just here that the point of divergence comes between those who are following paths of orthodox or liberal religion or of political radicalism or both and those who have been fortunate enough to

come into full knowledge of Bahá'-u'lláh and the guidance He has provided for building the new world order. There is no doubt that we *are* at the end of an era, that the present social order is in a state of disruption and that inspired guidance is needed to establish a new social order. It was over sixty years ago that Bahá'u'lláh wrote His Letters to the Kings. He saw even then that this was a sick world and that only a *fundamental unity* such as would wipe out all prejudice and dissension between races, nations, religions and classes could bring about peace and economic justice and so happiness for all the people. The message of Bahá'u'lláh is indeed to all the world. He established a world religion based on the solid foundation of the Unity of God and the Oneness of Mankind. The Bahá'í Faith cannot be dismissed as a cult or a reform movement within a single religion. A few outstanding facts will aid in understanding this.

A large view of history enables us to see that the great civilizations of the world have arisen after the advent of a great prophet or teacher so divinely inspired as to be able to found a living, dynamic, spreading religion. For example, the civilization of the western world followed the spread of Christianity and the glorious but more short-lived Arabian civilization followed in the wake of Muhammad's teaching. The student of recent Persian history is familiar with the heart-stirring and tragic yet glorious story of the Báb, the inaugurator

of the Bahá'í Cause, and many have asked with Dr. Carpenter, "has Persia, in the midst of her miseries, given birth to a religion which will go round the world?" Subsequent events answer "yes" and give abundant evidence that a world religion has been established and the foundation of a new civilization laid.

It is now ninety years since the Báb—radiant, inspired youth—declared His mission and the New Age. In these ninety years uncounted heroes have given their lives for the love of God and to establish His message of hope for the world today, while others have traveled far and wide to spread it. The heroic period has come to a close. The message of Bahá'u'lláh has been carried to every continent and firmly established in many countries.

The religion which Bahá'u'lláh established is founded on the eternal law of love and fully meets the needs of the world today. In His world order, sane and practical, provision is made for the establishment of the international machinery to insure world peace and for the enactment of such economic and social regulations as will provide justice and comfort for all.

In the Bahá'í Administrative Order which is slowly evolving in these countries is found the "very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind."¹ "Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord!"²

¹Quoted in "Bahá'í Word", Vol. IV, p. 222. ²Shoghi Effendi, "The Dispensation of Bahá'u'lláh", p. 62. ³Words of the Báb, *Ibid*, p. 54.

CURRENT THOUGHT AND PROGRESS

"Beyond the material recovery, I sense a spiritual recovery as well. The people of America are turning as never before to those permanent values that are not limited to the physical objectives of life. There are growing signs of this on every hand."

—Franklin D. Roosevelt.
President of the United States.

"ONLY by cooperation and conciliation on the basis of justice and right to all, only by the rule of reason and never by the arbitrament of force, can the peace of the Pacific be successfully preserved."

—Dr. V. K. Wellington Koo, Chinese Minister to France, at the Celebration of Balboa Day. *The Shanghai Times.*

"RELIGION is concerned with the *meaning* of life. It is also concerned with the *development* of life, its upliftment and enrichment. Indisputably one of the great services of religion is to help men see with the eyes of God, to see, that is, what really matters, has enduring worth, is able to provide enduring satisfactions. . . . A British observer has remarked, whereas in England a man goes to the university to develop himself, in America he goes to distinguish himself. Yes, but seeking to distinguish himself he may fail to develop himself; and if he fails to develop himself he will achieve no permanent distinction. . . . In depriving yourself of the disciplines of religion, its moral and spiritual insights, its noble inspirations and restraints you are gravely imperiling whatever chance you may have for real and enduring distinction in years to come."—Dr. Ernest Fremont Tittle. *Northwestern University Alumni News.*

OFTEN, on a winter's night, when the sky is sparkling, I have gone out and looked hour after hour at the great double stars, blue and yellow, orange and purple; the clustering brilliant constellations, blazing like a crown of diamonds in the sky,—and have at last felt almost as if I had left this little planet and was roaming through the infinite universe of God.

But what are all these compared to the soul of man?—to the majestic intellect which can mete out the heavens with a span, and comprehend the dust of the earth in a measure, and weigh the mountains in scales.

What is the glory of the midnight heavens to that of a spirit which rises to achieve truth?—James Freeman Clarke.

"MAYBE in some mountain chalet, sitting about a roaring fire of pine logs, brown, yellow and white women will meet in friendly gathering for an international conference (in Canada). . . . Without will brood the deep quiet of mountain vastnesses. Within a peace of spirit—one built upon international understanding and the deep conviction that there can be no world prosperity or happiness until there is a lasting friendship between all countries and all peoples."—Mrs. E. Bailey Price, a Canadian delegate to the Pan Pacific Women's

Conference in Honolulu. *Mid-Pacific Magazine.*

SCIENTIFIC conquests are only a part of knowledge and growth, helping man to control the forces he used to think were pressing him down and making him a fatalist.

We cannot overdo the development of the understanding of nature and how she works. Beliefs will continue shifting, but religion is not merely that. It is a big force in human society, working to diminish human grief. It is the expression of ideals and desires that develop people.

There is no such thing as "The Supernatural," for we have been calling everything which we did not understand "The Supernatural." This universe is not of our making. The development of science shows a universe of orderliness, not a chance thing. Who did it? That question inspires our reverence. You can use the word "God" if you want to describe what is behind it. You do not have to mean an anthropomorphic individual, or a capricious, manlike person.—Robert Millikan, Nobel Prize Winner for Science.

"WE MUST insist on teachers who are more interested in refining the minds and souls of their students than in turning out hordes of graduates with minds filled but not trained to think. Yes, it is equally important to teach people how to live as it is to teach them how to make a living. We need people of the best personalities and highest ideals in our school rooms, persons as much interested in instilling sacred principles as they are in filling minds with current events."—

Daniel C. Roper, Secretary of Commerce in an address broadcast from Washington, D. C.

"THE GROUPINGS of mankind—whether in nations, states, cities, communities or families—are today interrelated and interwoven in a complex pattern that would have seemed incredible a hundred years ago. This is what our machine civilization has done to us. It has reached out with gigantic hands to compress time and space within a small compass, and the process has brought into existence new procedures and institutions and a new principle of human integration.

"For better or for worse here we are—with our machines piled high about us, our airplanes, telegraphs, automobiles, railroads and high-speed productive processes. These new tools involve a new method of living. They have introduced us to our neighbors with whom we must live as best we can. They have broadened our contacts so that our interest and curiosity now range far beyond the parochial limitations of our forefathers. Not only in relation to our physical needs but in relation to our mental needs does this new interrelated civilization play a vital part. Spiritually we cannot go back to the water-tight divisions, to the narrow loyalties, to the little sectarianisms that characterized the old way of life. A new and wider trail has been blazed; and while there will undoubtedly be an occasional loss of direction, as there is at the present moment, the trend toward a world economy and a planetary consciousness is too definitely under way to be permanently reversed."—Raymond B. Fosdick, *Scientific American*.

THE BAHÁ'Í MAGAZINE

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THE WORLD RELIGION



THE Revelation proclaimed by Bahá'u'lláh, His followers believe, is divine in origin, all-embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men. The mission of the Founder of their Faith, they conceive it to be to proclaim that religious truth is not absolute but relative, that Divine Revelation is continuous and progressive, that the Founders of all past religions, though different in the non-essential aspects of their teachings, "abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith." His Cause, they have already demonstrated, stands identified with, and revolves around, the principle of the organic unity of mankind as representing the consummation of the whole process of human evolution. This final stage in this stupendous evolution, they assert, is not only necessary but inevitable, that it is gradually approaching, and that nothing short of the celestial potency with which a divinely ordained Message can claim to be endowed can succeed in establishing it.

The Bahá'i Faith recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

—*Shoghi Effendi.*

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"The station of man is great, very great. God has created man after His own image and likeness. He has endowed him with a mighty power. The virtue of man is this: that he can investigate the ideals of the kingdom and attain knowledge which is denied the animal in its limitation. The station of man is this: that he has the power to attain those ideals and thereby differentiate and consciously distinguish himself an infinite degree above the kingdoms of existence below him.—*Abdu'l-Bahá*.

THERE IS a rapidly growing consciousness, especially among educators, that education is to be one of the major factors in the evolution of the new social order and that educators have a grave responsibility in this direction. Children and youth must be given a complete realization of the faults and dangers in the present structure of society, and of the needs to be fulfilled before the more ideal civilization can be achieved.

"Educational leaders," says George S. Counts,¹ "mold the minds of the coming generations and thus share in shaping the future of the nation and even of world society. . . . Education is one of the highest forms of statesmanship. The educator is under obligation to foster the most complete development of capacities of the citizens on whose power the state depends for its existence, its security and the fulfillment of its ideals. . . . Both American and world society are passing through a critical period in history. Consequently the educational leader entrusted with the function of shaping a policy for the public school must be prepared himself for enlightened action and must take his place in the front rank of statesmanship."

Should the schools themselves attempt in practice to build a new social order? "No," says Professor Henry W. Holmes of Harvard,² "actually building a new social order is not the job of teachers." But he thinks education should develop insight as to the direction of social change. . . . "Education should stand for social change in the direction of security, social justice and higher economic productivity. . . . The social gospel of education is more positive than utilitarianism. It is a gospel of creative effort, a shared spiritual purpose, to develop the positive resources of humanity and press forward in the mastery of nature. . . . Therefore education requires peace, the abolition of involuntary poverty, social justice but not equality, and a social conservatism for excellence in all its forms."

IF THE youths of the country are thus to prepare themselves for careers of enlightened creative effort for the achievement of a better civilization, how important it is that they realize the essential nobility and power of man when viewed in the light of his spiritual reality.

"In the world of existence there is nothing so important as spirit.

¹"Social Foundations of Education." Charles Scribner's Sons.

²"Ultimate Values in Education," Progressive Education Magazine, February, 1935.

Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body because the light of the world is this spirit. Man in the world is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit.”*

The chief weakness of education today is its failure to awaken youth to an adequate realization of their own powers, or to inspire them to develop their intellectual and spiritual capacities with any sense of responsibility toward society and world progress.

“The average college graduate,” said recently to me a man who has had a wide experience in the industrial and commercial world, “has received in the course of his education very little, if any, intellectual awakening; his interests are narrow and restricted to his special vocational field. As regards the immense and pregnant changes taking place, the fatal drift of events toward a new construction of society, he simply does not know what it is all about. He has not acquired a knowledge of, nor the capacity to understand, the true significance of national and world affairs. He drifts with the drift of events, blindly giving his support to existing conditions rather than formulating accurate critiques of our

social, economic and political institutions.”

THE FIRST step toward stimulating youth to more earnest intellectual endeavor is not an intellectual but a spiritual one. If we could help the youth of today to understand the essential nobility of the nature of man, his immense capacity for knowledge and for progress, and his grave responsibilities toward humanity as a whole in return for all the blessings of civilization which he is passively enjoying, we could then inspire him to make actual effort toward intellectual advancement and spiritual progress.

There is no great incentive to youth to acquire knowledge merely for the sake of knowledge. Why should he work to amass any more knowledge than is necessary for him to gain his own chosen goals of academic advancement and degrees? What incentive has he to do more? He cannot be blamed if he contents himself with the minimum of academic achievement, which in reality is an almost worthless achievement as regards the needs for national and world citizenship. It is the primary obligation of education to make it clear to students from the very first the marvelous quality of their own potentiality; the value of learning accurately the nature of the physical and social universe in which they live; and their immense obligation to society to develop themselves intellectually, morally and spiritually so as to be potential factors in the forging out of a new and better civilization.

*Bahá'í Scriptures, p. 362, section 690.

It is not for educators to dictate to youth the details of this new and coming civilization, as Professor Holmes very justly points out; it is not only unnecessary but harmful to attempt that. The educator has no right to commit youth under his care to definite patterns of social, economic and political change; but he has the right and in fact the obligation to awaken youth to the vision of a more ideal humanity and to send them forth from his care able and trenchant critics of the world as it is today.

AMERICANS HAVE always responded marvelously to the needs and responsibilities of a pioneer age. This is perhaps their greatest gift and power. Today is again a period for pioneering, a period which calls for the most strenuous activity, the most authentic intellection, the most clear-minded decisions. For we face dangers as grave as the dangers of nature and of savagery which threatened the lives and security of our early pioneers.

If one studies the lives of the early settlers one realizes the extraordinary maturity which the necessities and exigencies of pioneer life wrought in the development of youth. While still in the teens, they learned to assume grave responsibilities, to live earnestly, and to give all they had to the task at hand.

Compare the powers of youth as shown then with the powers of youth as manifested today! One cannot but lament the tragic malinger, sabotage and waste that prevails among the twenty million youths of our country. This situ-

ation will disappear only when youth comes to a complete realization of its true powers and of its obligations toward society in the midst of a changing world.

AGAIN WE repeat, the type of education which would achieve this conversion of youth to a deeper earnestness is essentially spiritual in nature. Materialistic motives can never accomplish this immense task. What we need in the educational world are men and women with the earnestness of crusaders, who are willing to give their lives if necessary to this awakening of youth. Such a spirit is contagious. It can set a world on fire. And youth stands awaiting as marvelous fuel to be used for such a conflagration. The time has surely come for a new moral and spiritual purpose to seize upon the heart of youth and to direct the intellectual processes of youth into channels of world service.

"Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station."*

*Abdu'l-Bahá, "Promulgation of Universal Peace", p. 57.

THE NEW YOUTH SPEAKS

by SILVIA MARGOLIS



The Clarion peals, the Trumpet sounds
Thru every bowed and blasted land;
The heavens are a flaming Scroll:
The Day of Oneness is at hand.

The Balances are laid in Justice,
All hidden issues are disclosed:
And we will hold the reigns of government,
And make the Peace that you opposed.

The Night is passing, and the morrow
Will find us with attentive mind
A forging and reforging still
The broken fortunes of mankind.

The Earth you carved into the nations
To feed a primal flame of greed
Will know a clement generation—
Her mighty ribs will cease to bleed.

The Rivers strained from out their courses
To wash some conqueror's domain
Will now forget their long abasement
And find the Ocean once again.

For ours will be the Light of Justice
And ours the fortitude sublime
To bring back rivers to their sources
And men to men in every clime.

Our task will be a task of grandeur
Supernal and Elysian—
For here is a planet to refashion
Into a peaceful home for man.

And here are barriers to sunder,
And hearts to render free and rife,
And souls to teach that they are Kindred,
Upon the Ancient Tree of Life—

The Offspring of one Holy Father,
The Children of one Mother Earth;
For in the long and drear dispersion
Mankind forgot their common birth.

Ah! Ours will be the work stupendous,
And superhuman the Ideal,
But We will have the lasting ardor,
And We will know the Martyr's zeal

To end the falsehood and delusion
Of many Gods and many Nations,
Of many Creeds, and many Races,
And high and low degrees and stations.

And nevermore will Tyranny
Command the Peoples, or console,
Nor greed, nor exile, nor banishment
Obstruct the Light from any Soul.

For in our hands will be the Power,
And in our hearts the Emanation,
The love of Kind that hears and haloes
And blesses with divine creation.

And we will heal men of their Blindness
And they will be like Seers and Sages—
A race reborn and transfigured
Returning to the God of Ages.

HOW TO ATTAIN HAPPINESS . . .

"The first bestowal to the world of humanity is happiness, that kind of happiness which is unalterable and ideal"

—*'Abdu'l-Bahá.*



HE Divine Messengers come to bring joy to this earth, for this is the planet of tribulation and torment, and the mission of the Great Masters is to turn men away from these anxieties and to infuse life with infinite joy.

"When the Divine Message is understood all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer knows grief. He realizes that his stay on this planet is temporary and that life is eternal. When once he has found the reality he will no longer retreat into darkness."

EAPPINESS is an eternal condition. When it is once established, man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances, and through his deeds and actions impart happiness to others. A Bahá'i must be happy for the blessings of God are bestowed upon him. . . . This is the day of happiness. In no time of any Manifestation was there the cause for happiness as now. A happy state brings special blessings."

WHAT is necessary is divine joy. Divine happiness is the speaker of the heart. . . . The soul of man must be happy no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyfulness. True happiness is found in purity of thought." . . .

"If by happiness physical enjoyment of material things is meant then the ferocious wolf is made happy because he kills the innocent lamb and satisfies his hunger for a few hours. This is not happiness. Happiness is a psychological condition created in brain, mind and heart, the effect of which works out from the center to the circumference."

ONE who is imprisoned by desires is always unhappy. The children of the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon. To man alone is this possible."

—*'Abdu'l-Bahá.*



Miss Jane Addams, "mother of Hull House", Chicago, and referred to as "the most useful citizen" of that city. (See opposite page.)

'ABDUL-BAHA'S HISTORIC MEETING WITH JANE ADDAMS

RUTH J. MOFFETT

*"Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all mankind. There are no greater motives and purposes in the human soul." * * * "Your efforts must be lofty. Exert yourselves with heart and soul so that perchance through your efforts the light of Universal Peace may shine and this darkness of estrangement and enmity may be dispelled among men; that all men may become as one family and consort together in love and kindness; that the East may assist the West and the West give help to the East, for all are the inhabitants of one planet, the people of one original nativity and the flocks of one shepherd."—'Abdu'l-Bahá.*

IT was on a warm, springlike day, April thirtieth, 1912, that Hull House in Chicago was all astir. For 'Abdu'l-Bahá, a great and holy Personage from Palestine was expected. This important visit was planned by Jane Addams, "Mother of Hull House," or "Chicago's Most Useful Citizen," as the people of Chicago lovingly call her.

Seldom has biographer presented two more significant and inspiring world figures, both working earnestly for the Unity of Mankind and the establishment of Universal Peace than 'Abdu'l-Bahá, the Center of the Covenant of the Bahá'i World, and Jane Addams, the President of the Woman's International League for Peace and Freedom: one Who had been chosen as a Divine Exemplar to humanity, and the other reflecting the spirit of service. How fitting that Hull House—an outstanding example of the application of the great principle of the Oneness of mankind, should be the place of meeting.

DURING a recent interview with Miss Addams, the writer learned that it was in 1844 that the Quaker father of Jane Addams moved to

Illinois. A pinecrowned hill is the living memorial of the bagful of seeds planted by him in that memorable year of world history. In 1860 a little girl was born at Cedarville, Illinois, in the shadow of those pines. As a child, she was a shy, conscientious, sensitive, idealistic girl. These qualities developed into high moral courage, the unswerving devotion to duty, and the passion of self-sacrifice for others. These characteristics served to make this frail woman elect to pass her life in an unsavory quarter of this great industrial city, Chicago, and to spend there, in behalf of the poor, her inheritance, which would have maintained her in comfortable idleness amid the beautiful things that she loved. Here she has ministered to and educated those in dire need and thus worked indefatigably for the establishment of the unity and amity of mankind.

As the years unfolded, Jane Addams received her A. B. degree at Rockford College, Rockford, Illinois, in 1881. Then she spent two years in Europe, 1883-1885, because of imperfect health. In 1888 she studied in Philadelphia, and the next year opened Hull House with the assistance of Miss Ellen Gates

Starr, and has ever since been its Head Resident. For three years she served as inspector of streets and alleys on the southwest side of Chicago. She received her LL.D. from the University of Wisconsin in 1904 and in 1910 was honored in the same way by Smith College. Later she became president of the National Conference of Charities and Corrections. Yale University granted her its A. M. degree in 1910. In 1912 she became vice-president of the National Woman's Suffrage Association and chairman of the Woman's Peace Party. In 1915 she was elected delegate to the first Peace Convention at the Hague, and the same year became the founder-president of the Woman's International League for Peace and Freedom, and still remains its active president. She was the delegate to the Peace Conventions at Zurich in 1917, at Vienna, in 1921, and at the Hague in 1922. On January 12, 1923 she started on a six months tour of the world in the interests of world peace. During all these years many books have come from her pen, and she has served on numerous state and national committees having to do with social, philanthropic, industrial and international problems.

HULL HOUSE, one of the first American settlements, stands as a dream fulfilled. It was established in 1889, to become a spacious and hospitable home, tolerant in spirit, equipped to care for the pressing physical, mental, social and spiritual needs of a poor, alien, complicated community.

About fifty men and women of various races and creeds and backgrounds form the residential staff, mostly college graduates who pledge themselves to remain two years. In addition, one hundred and fifty others come to Hull House each week as teachers, visitors or directors of clubs. About nine thousand persons come to the settlement each week during the winter months, as members of the audiences or classes. Miss Addams explained that the attractions offered include classroom instruction in English, current topics, typing, arts and crafts, music, drawing, folk dancing and nearly all phases of domestic arts. Public lectures and clubs of many kinds supply the needs of men, women and children of all classes, beliefs and shades of color. A circulating library of two thousand volumes stimulates mental interest. A well trained, working boys' band of sixty-two pieces is a source of great joy, as are the many tournaments and contests, enjoyed especially by the little children of foreign lands. The monthly gymnasium attendance is three thousand, and the fifteen showers are kept in constant use. During the year six thousand paid showers and twelve thousand free showers help to keep up the physical, mental and moral standards. The Italian, Jewish and Greek nationalities seem to predominate in the clubs and classes.

In Miss Addams' high-ceiled living room, the writer asked her, "What has been one of the central ideas of the activities of Hull House?" Her kindly eyes bright-

ened as she said, "The things which make men alike are finer and better than the things that keep them apart, and these basic likenesses, if they are properly accentuated, easily transcend the less essential difference of race, language, creed and tradition." After a time she continued with an alert enthusiasm.

"Life at the Settlement discovers above all what has been called the extraordinary pliability of human nature; and it seems impossible to set any bounds to the moral capabilities which might unfold under ideal civic and educational conditions. In order to obtain these conditions, the Settlement recognizes the need of cooperation, both with the radical and conservative elements. Hull House casts aside none of those things which cultivated man has come to consider reasonable and goodly, but it insists that those belong as well to that great body of people who because of toilsome and underpaid labor, are unable to procure them for themselves. Added to this is the profound conviction that the common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it, that 'those best interests of civilization' upon which depend the finer, freer and nobler aspects of living must be incorporated into our common life and have free mobility through all the elements of society, if we would have a true, enduring democracy. The educational activities of a Settlement, as well as its philanthropic, civic and social undertakings, are but differing manifestations of the attempt to socialize

true democracy, which is the very existence of Hull House itself. It is thus that peace and unity are established."

"Do you think that the people of the world generally are more peace-minded than before the World War?" she was asked. "O, yes. The war startled and shocked them into a realization of the need of peace as never before. It has been more discussed and written about and has become the most vital problem before man."

"What do you consider the greatest forces of the world today working for peace?" "There are three," she replied: First, psychological; second, political; and third, mechanical. First, the psychological includes all the books, newspapers, magazine articles and all the addresses and discussions on the subject, but something more than all of these, the interest and overwhelming desire in the heart for peace. Second, the political, even, has become a force for peace. International instruments to take care of the affairs of all the nations of the world must be created before peace can be maintained. These are only just beginning, in the League of Nations, the World Court, an International Code of Law and an International Police Force to enforce the law. Many other international instruments of this nature will be required. Third, nothing can stay the progress of the machine age, the invention, the improved methods of intercommunication and intertransportation. This is also a great force, bringing about better understanding in the world which is the basis of peace."

"You ask what I consider to be

the greatest need of the world today?" she continued. "I would put it in one word, *understanding*—understanding between individuals, classes, races, nations. Literature, history and mechanics are bringing it about much more rapidly today. Are not nations simply families living together, learning to adjust themselves to each other for the best good for the greatest number?"

"Yes, you are right," she said in reply to my question. "The problems of the world which are caused by wrong mental attitudes are returning to the heart and mind of man and the solution must come through changed mental attitudes."

ALTHOUGH having spoken on the same platform with Miss Addams many times and dined as her guest, yet during this interview at Hull House, alone in the spacious living room with her, the writer was more than ever impressed with a fine quality of innate courtesy, a sympathetic sensitiveness, a queenly dignity and greatest of all the keenness of a brilliant intellect expressing a well-balanced and well-ordered mind.

When the author asked her if she had met that distinguished Personage of Palestine Whom Great Britain had knighted as one of the greatest advocates and establishers of World Peace and the Unity of Mankind that the world had known, 'Abdu'l-Bahá, she replied with an emphatic "Yes." In a low pitched, well modulated voice, she spoke of inviting 'Abdu'l-Bahá to visit Hull House on April thirtieth, 1912, to speak in Bowen Hall, and although

the hall seats 750 people, it was far too small to hold the crowds that poured in. In streams the rich and poor, the educated and ignorant, the managers of business and the industrial slaves came. Hull House was all astir. So was Halstead Street, that bit of cross-section, seemingly, of all the markets, bazaars, cafes and wayside churches of all the races, nationalities and creeds of the world.

Miss Addams herself, acting as chairman, welcomed 'Abdu'l-Bahá and graciously presented Him to the audience. Dr. Bagdadi, a physician of Chicago, served as His interpreter, having known and loved 'Abdu'l-Bahá years before in the Holy Land.

To attempt to describe 'Abdu'l-Bahá is like trying to paint the lily. As he stood before the sea of hungry upturned faces, His magnetic personality, His radiance, His penetrating potency, the power of His inspiration, the very purity of His life, and the great understanding compassionate love, made an impression upon His listeners that they can never forget.

Because in 1912 racial prejudice and hatred were very intense and because of the outstanding historical work that Miss Addams had achieved, 'Abdu'l-Bahá spoke of the races being like many varieties of flowers in one garden, all adding to the fragrance and beauty of the garden. He spoke of the benefit to be derived by all humanity when universal peace and racial amity have spread over the earth. This depends upon the spirit and intelligence of man. The basis for the establishment of world peace and

the amity of man cannot be based upon color, but only upon noble qualities. With an almost overwhelming power, 'Abdu'l-Bahá declared, "The standard can be no other than the divine virtues which are revealed in him. Therefore, every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, *is verily in the image and likeness of God . . .* a divine station which is not sacrificed by the mere accident of color."

'ABDU'L-BAHA at the close of the meeting in Hull House went out into the dingy crowded street, mingled with the little children and the under-privileged poor, and gave to them freely from a bagful of coins, with many kindly words of encouragement, sympathy, love and hope, which brightened the eyes, strengthened the courage and uplifted the faith and hope of all who met Him.

'Abdu'l-Bahá expressed his pleasure at meeting Miss Jane Addams because she was serving mankind. According to His own words, He was chosen by His Father, Bahá'u'lláh (the Glory of God) to be the Servant of humanity, and because Miss Addams has devoted her life unreservedly to others she certainly reflects the beautiful light of servitude. One of the bounties of the Bahá'i Revelation is that women of heavenly capacities can never more be hindered by the ancient stupid form of male supremacy, but may rise to help in the establish-

ment of the New World Order, and of peace and good will to all mankind.

As THE writer said farewell to Miss Addams, who was leaving on an extended trip for her health, she presented her with an autographed copy of her photograph and her book, "Twenty Years at Hull House," and spoke again of being deeply impressed with 'Abdu'l-Bahá, and with the beauty and spirit emanating from the Bahá'i Temple. She expressed the hope that more people would feel the great need and rise today to help bring amity permanently to the world.

Gazing at the very building in which took place the historic meeting of 'Abdu'l-Bahá and Jane Addams, and in which 'Abdu'l-Bahá had so perfectly voiced the note of the Oneness of all Mankind, and left His spirit like a benediction hovering over all, one saw people of all races streaming in and out of Hull House, honoring the founder before her departure. With a deeper consciousness of realization, one recognized the fulfillment of those priceless words of 'Abdu'l-Bahá: "Today the most important purpose of the Kingdom of God is the promulgation of the cause of Universal Peace and the principle of the Oneness of the World of Humanity. Whosoever rises in the accomplishment of this preeminent service, the confirmation of the Holy Spirit will descend upon him."

A CHALLENGE TO THE CHRISTIAN WORLD

BERTHA HYDE KIRKPATRICK

"After many tribulations He [Bahá'u'lláh] has shown man the kingdom, freed him from chains of prejudice and attached him to the World of Truth. The Light of Divine Favor is shining and will shine from century to century."

—‘Abdu'l-Bahá.

AGAIN the Bahá'i World owes gratitude to a Britisher for an immense service, a service which it is at present impossible to estimate. For *The Promise of All Ages**¹, the latest book to set out the history and fundamental principles of the Bahá'i Faith cannot fail to be widely read and exert a profound influence. As one reads the quotations and excerpts in the introduction he is reminded how great a debt the Bahá'i Cause in the West already owes to British scholars. Professor Edward G. Browne of Cambridge University was the first and only Westerner to see Bahá'u'lláh and his description of Him is familiar to all Bahá'is and to many others. The translation of *A Traveller's Narrative*, by Professor Browne, was for many years the only source in English for the early history of the Cause. Dr. Cheyne, the internationally famed theologian and Biblical critic of Oxford University, in his book, *Reconciliation of Races and Religions*, paid highest tribute to Bahá'u'lláh, the Báb and ‘Abdu'l-Bahá, acknowledging his devotion to them. Lord Curzon, in his *Persia and the Persian Question*, contributed valuable historical facts concerning the early events of the Bábí Cause. Many other travelers and scholars from the British

Isles have in their writings given added evidence of the power and purity of this great universal religion. And finally to Dr. J. E. Esslemont, a Scotsman, Bahá'is are indebted for the most complete one volume survey which we have of the history and teachings of the Faith. This book, *Bahá'u'lláh and the New Era*, has already been translated and published in over twenty-five different languages.

The introduction reminds us, too, of the many eminent continental authorities who have either espoused the Cause of Bahá'u'lláh or left written testimony of its beauty and power. Among these are the names of Count Tolstoi, Professor August Forel, Count Gobineau, the Dowager Queen Marie of Rumania.

As the title implies, the approach in this book to the universal teachings of Bahá'u'lláh is that of a religionist and Bible student. In places an almost passionate appeal is made to the Christian world not to let pass an opportunity to bring to fulfillment the mission of Christ. “Is this the time to ignore,” the author asks, “a movement rich in the very blessings Christians know they need—rich in the reality of religious faith, in courage, in confidence, in the possession of an opportune and definite policy?”

*“The Promise of All Ages,” by Christophil, published in London by Simpkin Marshall, Ltd., May be obtained from the Bahá'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

In spite of the fact that the “Cause of Bahá’u’lláh is the Cause of Christ” and the coming of Bahá’u’lláh is “that which Christ foretold” and that the path of Bahá’u’lláh is the path of peace, and that Bahá’u’lláh definitely promises that we are about to enter the Kingdom of God upon earth—that for which Christians have prayed for well-nigh 2000 years—in spite of these things “no Christian body seems to have paid any heed to the Bahá’í Fellowship or the teachings of its Founder.”

WHILE the author’s appeal in this book is to the Christian world yet the emphasis throughout, as must needs be, is upon the universality of Bahá’u’lláh’s teaching. From the beginning of the first chapter, significantly entitled “The Epic of Humanity,” throughout the nine chapters the reader is made to feel and begins to comprehend that all previous history culminated in the great event of the Coming of Bahá’u’lláh, “the Promise of All Ages,” and that, although most are still unaware, the world has definitely entered a new era, the era of peace and justice. What can be more challenging to a world in chaos, drowned in disbelief, denying God and disavowing the hand of divine guidance than to face such words as these:—

“Bahá’u’lláh revealed a sublime vision of human history as an epic written by the finger of God. . . . He taught that human history throughout its entire length, was an intelligible and connected whole, centering around a single theme and developing a common purpose.

From the beginning of the cycle to the present day and beyond the present to the cycle’s distant end, one master scheme is by set degrees disclosed. The stage upon which the action moves forward is the entire globe, with all its continents and all its seas; and there is no race nor nation, nor tribe, nor even individual who has not a designated place in the unfolding of the Grand Design of God.”

Other prophets have taught this great truth and the Bible upholds it, but Bahá’u’lláh is the first one to unfold it in all its full significance and glory. In the light of this fundamental teaching the Bible and other scriptures take on new meaning—that which was hidden is made known. Even the present day confusion finds its place in the ordered whole of the great epic of humanity.

Classical literature and secular historians have not as a rule taken this view, but Bahá’u’lláh “would have men read history anew, seeing past events in a new perspective, grouping them in new relations and judging them by new values.” He would have man realize that just as in his own inner relations harmony between himself and his Maker are necessary for a purposeful and satisfying life so “the vital concern for the race and for the nation . . . is cooperation with the creative will and readiness to follow God’s all-inclusive design for progress and attainment.” All events of human society revolve “however remotely around this unchanging centre of the decree of God.”

To understand this we must understand that all progress of hu-

mankind is dependent upon God's Manifestation of Himself. At stated intervals from the time of the beginning that hath no beginning to the present time God's Manifestation has appeared on earth. This is a very difficult truth for modern man, proud in what he has accomplished by the power of his intellect, to comprehend. With loving insight, the author develops this great principle of creation, that man is utterly dependent for his progress on God's bounty in sending to earth these divine Educators of mankind at stated intervals,—that of himself man would be totally unable to rise above his animal nature. "Were it not for the special intervention of God in human affairs, so teaches Bahá'u'lláh, the earth would be a cockpit of base desires and raging appetites and man himself would appear as the most disagreeable of the animals." This special intervention of God is made through the coming of divine Prophets such as Christ, Muhammad, Bahá'u'lláh. When viewed in the light of Bahá'u'lláh's teaching the evidence of this truth found in the Bible, the Qur'an and other Holy Books is incontrovertible.

DOES ONE then deny Christ when he accepts Bahá'u'lláh as the Revelator for this age? Thus asks many an eager soul. No one who truly loves Christ and truly longs for His Kingdom can be in doubt after reading this book. Intertwoven throughout the thought and underlying all the argument of the book one senses that the author, as his pen-name, Christophil, implies, is truly a sincere lover of Christ and not simply a bearer of His name.

Indeed one feels sure that it was intimate knowledge of Christ and deep love for Him that led Christophil to recognize the same love and power in Bahá'u'lláh that is in Christ. To him it was revealed that to deny Bahá'u'lláh was to deny Christ.

What was Christ's mission? Was it to bring the Kingdom of God to earth? Here again the light brought by Bahá'u'lláh gives for the first time a complete understanding of Christ's mission. "The central message of Jesus was His promise and His warning that before long (at the end of one more Era, the Era then begun) God would in deed and in fact establish the Kingdom upon earth; its foundation would be laid in the hearts of men, and those who were found to be unworthy would be destroyed."

Christ's mission was two-fold, or, as Christophil puts it, "Jesus' revelation was not exclusively spiritual. It was in part historical." The references to the coming of the Kingdom have not been well understood, but Jesus gave many signs, some in parables and some more definite. Mankind would be taken by surprise, for His coming would be as a thief in the night when all are asleep. No man knoweth the exact time save the Father, not even the Son. The most definite sign of the time when His Era would end and the Era of the Kingdom begin was the time when the exile of the Jews should be ended and they should return to their own land.

Thus and in many other ways, Christophil points out, did Christ teach His disciples that He would

come again and at that time many portentous events would take place. The Bible is not the only Holy Book that foretells the coming again of a Messenger from God. But not until the coming of Bahá'u'lláh with His words of illumination and wisdom has anyone been able to rightly interpret these warnings and prophecies. They were sealed by the command of God until the "time of the end".

As we follow the author's argument through the chapters dealing with the story of the beginnings of this great Cause we understand more and more clearly that we are verily seeing the "time of the end", the end of a dispensation and the beginning of such a glorious one as the world has never seen. In the light of the events of that early period of unparalleled sacrifice and spiritual outpouring on the one hand and atrocious and diabolical cruelty on the other we obtain insight into the meaning of what has been called Christ's Second Coming, of the Day of Judgment, the Day of Resurrection, the "clouds of glory". While what lover of Christ can fail to be touched when he reads for the first time of the sublime and majestic, yet gentle and altogether loving lives of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá? Here were three supermen who lived lives of complete self-abnegation under the most difficult conditions, the source of Whose power was absolute devotion to the Will of God and Who so inspired those who chose to be Their disciples that they gladly offered life, property, home,—everything for the love of God." A perfect

love for God and for men is the explanation of Their lives, the key to the mystery of Their combined achievements."

This law of love is fundamental and gives birth under the inspiration of Bahá'u'lláh to the consciousness that all men are brothers, and "this belief is to direct conduct and to become the basis of the new world order." "The Revelation of Bahá'u'lláh does not deal alone with pure religion. . . . It is a social as well as a spiritual gospel." This is the age of deeds. Building on this law of love and this underlying brotherhood Bahá'u'lláh has given certain specific commands to be followed. These furnish the pattern for the new world order, the Kingdom of God on earth. In his chapter entitled "The Light of the King's Law" the author gives in broad outline a picture of what this new world is to be like with its universal education, an international language, work for all, a stabilized and just economic system, an international government and other necessary changes. The germs of this New Order are already working in Bahá'i groups and assemblies throughout the world.

IN HIS last chapter the author turns once more to "The Fire of God's Love" and therein opens the door for the reader to gain insight into that divine love which shone in the perfect life of Christ and which has shone again in perfection in the lives of the Báb, Bahá'u'llah and 'Abdu'l-Bahá. Such is the love that God has breathed again upon the dead heart of the world. "Such is the love which is to reawaken the

souls of men to the consciousness of heavenly things and to quicken their spirits to a higher life." "This love now pouring down from God in fullest measure upon the awakening consciousness of mankind is the power that will regenerate human nature, and will create in deed and in fact a new heaven and a new earth."

Thus has a "Lover of Christ" given once more to the world, and

especially to the Christian world, the Message of Bahá'u'lláh. "Will not", he says in his closing paragraph, "the story set forth in these few inadequate pages touch the heart of Europe and of Christendom?"

Surely so stirring, so earnest, so loving a presentation of the Greatest Message God has yet sent to man will awaken hearers and enlist doers.

S P R I N G T I M E

PRAISE be to God! The springtime of God is at hand. This century is verily the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand the lights of reality are shining; on the other the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident and great spiritual discoveries are being made. Truly this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion and racial and religious bias pass away. It is a day in which the oneness of mankind shall uplift its standard, and international peace like the true morning flood the world with its light.

The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime. . . . His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime. . . . The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this?

—*Abdu'l-Bahá.*

ESPERANTO

LIDJA ZAMENHOF

"A universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man."

—'Abdu'l-Bahá.

WHEN two ants meet they understand one another by the touch. When two spirits meet, they understand one another by means of the language of spirits, the language of heaven, which is as different from every earthly language as the bleating of a goat differs from a Beethoven sonata. When two men meet, they understand one another by words.

It is often said that the gift of speech is one of the qualities by which man is distinguished from the animal. True, but on account of this very quality man is often also lower than the animal. For a mute fish in the ocean depths understands another fish; the birds of all lands sing in harmony when they meet in winter under the warm southern sun. But where is the harmony among men if their languages are different, if from mouth to ear there travel only the vain sounds of incomprehensible words?

The Bible relates that at one time all men had a common language. That sameness of language bound and united them and gave them strength. But that strength filled their hearts with pride, and they began to want to reach heaven itself and stand as equals, face to face with God. And the Lord was angry at this arrogance and confounded their tongues. Broken was the bond, gone was the strength of the proud. The grandsons of Adam

were scattered throughout the whole earth. Heaven remained closed against them, but there opened instead the way of misunderstanding and strife for long, long ages.

But God, who confounded the proud, did not wish the punishment to last forever. So in the book of Zephaniah shines the promise that when the measure of the blows of fate shall be accomplished, when the whole earth shall be consumed with the flame of the indignation of the Lord, then God will give back one pure language to mankind, so that all may with one voice glorify His Name; so that they may glorify the Name of God, not rise up in pride against Him.

The promise was not vain, for already from time to time on the wings of piety harmonious voices have been raised in one language to heaven.

First, the language of the Ten Commandments, the Hebrew tongue, bound together the seed of Israel. When the great and solemn "Yom Kippur" comes round, the Day of Judgment, in every synagogue of the world prayers resound in one and the same language. The language of the Prophets, the Hebrew tongue, unites all the children of Israel, and fulfills to a certain degree the promise given by the mouth of Zephaniah.

In the same way, the language of

the Christian martyrs, slaughtered in crowds in the arenas of Rome with the cry of "Pro Christo" ("For Christ") on their lips, became, and was for a long time a bond between Christians speaking different languages.

So, too, when the sun sinks to rest from the tops of minarets throughout the whole Muhammadan world the voices ring in one language glorifying the one God and His Prophet.

EVERY RELIGION has its chosen language, its sacred language, which builds a bridge between the believers and helps them to know one another as brothers.

But each of the great Messengers, by whose mouth God spoke to man in times past, had only a limited audience. Modern methods of conquering space did not then exist. A thousand times greater than now were the distances between lands and continents. Each Prophet spoke in fact to one race alone or to limited groups of peoples.

Not so today, in the era of Bahá'u'lláh. The Baha'i Revelation is not for one race alone, nor for one people or nation. It is for the whole, great, wide world; it speaks to all men, whether black or white, whether dwellers of the desert sands or of the icy north. One common language is necessary so that understanding may reign amongst the many-tongued children of men. The acceptance of one international language was proclaimed by Bahá'u'lláh.

And soon after this divine command was proclaimed by the mouth of Bahá'u'lláh, in response to the creative power of the Prophet's

word appeared Esperanto. It was born, not through pride of the human mind wanting to outdo God,—the cause of the confusion of the tower of Babel,—but from an ardent, sincere desire to serve men, and by giving them the means of understanding one another to bind them once more into one harmonious family.

How STRANGE, how foolish must have sounded to sceptical ears some seventy years ago the proclamation about the choice of one of the existing languages or the *Creation of a New Language*. A language is not made in a retort; it is the product of long evolution, the expression of the culture of the respective society.

But with the Divine Will nothing is impossible. Esperanto was born, it is growing and spreading throughout the world.

In many of His addresses 'Abdu'l-Bahá encouraged the spread of Esperanto, and expressed the hope that it would bind together men who otherwise could not understand one another.

Bahá'u'lláh watch the growth of the Esperanto Movement with sympathy and good wishes. Many of them are already Esperantists, but many are only lookers-on. This is not enough. For as Christ says, "Not every one who says 'Lord, Lord' shall enter the Kingdom of Heaven, only he who does the will of my Father which is in heaven". It is not enough to watch with sympathy. We must accept and follow.

Once I met a Baha'i who told me he did not intend to learn Esperanto as he knew four languages and that was enough for him. Unfortunate-

ly Polish was not one of the four, and the language in which he was speaking I could hardly understand. So that as far as I was concerned, his knowing four languages did not suffice. One day I asked him if he never meant to visit Poland. He answered that Poland was beyond him, as one cannot easily get about in a country whose language one does not understand. So for him, too, four languages were not enough. And between us there remained a barrier. The friendship which might have sprung up was prevented from the beginning, for between persons who do not understand one another, hatred is possible, or a blind love, but friendship is not possible.

The international language is part of the Divine Plan which is given effect in the era of Bahá'u'lláh. And the creation and spread of Esperanto are proofs of the creative power of Bahá'u'lláh's words.

Esperantists are aware that it is not only a new vocabulary and grammar that they are presenting to the world. They realize their mission of international brotherhood. And when they, the sons of many peoples, gather at the great international congresses, when over their heads waves the green banner, there rises from their breasts the Esperantist's hymn, the work of the author of Esperanto, Dr. L. L. Zamenhof.

ESPERANTO HYMN BY DR. ZAMENHOF

La Espero

En la mondon venis nova sento,
Tra la mondo iras forta voko;
Per flugiloj de facila vento
Nun de loko flugu gi al loko.

Ne al glavo cangon soifanta
Gi la homan tiras familion:
Al la mond' eterne militanta
Gi promeses sanktan harmonion.

Sub la sankta signo de l'espero
Kolektigas pacaj batalantoj,
Kaj rapide kreskas la fero
Per laboro de la esperantoj.

Forte staras muroj de miljaroj
Inter la popoloj dividitaj;
Sed dissaltos la obstinaj baroj,
Per la sankta amo disbatitaj.

Sur neutrala lingva fundamento,
Kompreneante unu la alian,
La popoloj faros en konsento
Unu grandan rondon familian.

Nia diligenta kolegaro
En laboro paca ne lacigos,
Gis la bela songo de l'homaro
Por eterna ben' efektivigos.

LITERAL TRANSLATION

Hope

Into the world has come a new feeling,
Through the world goes a mighty call;
On light wind-wings
Now may it fly from place to place.

Not to the sword thirsting for blood
Does it draw the human family:
To the world eternally at war
It promises holy harmony.

Beneath the holy banner of hope
Throng the soldiers of peace,
And swiftly spreads the Cause
Through the labour of the hopeful.

Strong stand the walls of a thousand years
Between the sundered peoples;
But the stubborn bars shall leap apart,
Battered to pieces by holy love.

On the fair foundation of common speech,
Understanding one another,
The peoples in concord shall make up
One great family circle.

Our busy band of comrades
Shall never weary in the work of peace,
Till humanity's grand dream
Shall become the truth of eternal blessing.

THE PASSING OF DR. SUSAN I. MOODY

An American Bahá'i Heroine

MARIAM HANEY

"And now I give you a commandment which shall be for a covenant,—that ye have faith; that your faith be steadfast as a rock which no storms can move, which nothing can disturb, and that it endure through all things even to the end."

—‘Abdu'l-Bahá.

WHEN a cable was recently received by the Bahá'ís in America announcing the passing of Dr. Moody in Tíhrán, Persia, the words quoted above came vividly to mind. One can well understand the reason, for these words are explanatory of the sacrificial services of this American medical doctor who spent over twenty-five years in the land which gave Bahá'u'lláh His birth. Particularly do the women and girls of Persia who knew her well mourn the loss of their true friend and sister, one who sacrificed the best years of her life that they might have proper medical care and education.

Full of years and good deeds, unstricken by disease, gradually her strength failed and Dr. Moody passed into the eternal life at the ripe age of eighty-three years. The hundreds of men, women and children who attended her funeral services gave silent testimony to the love she had engendered in their hearts. Most significant was the long line of women and children who, carrying flowers, walked reverently in the procession to the Bahá'i cemetery where her earthly body found resting place. Dr. Moody's spirit remains. Her light will ever be shining. "But if the body undergoes a change," said 'Abdu'l-Bahá, "the spirit need not be touched. When you break a glass on which

the sun shines, the glass is broken, but the sun still shines."

Who was Dr. Susan I. Moody and why does she occupy such a unique place in the hearts of Bahá'ís? The full story of her rich and colorful life will doubtless be written by some future historian, but we can not let the immediate opportunity pass without paying tribute to this noble, loving, self-sacrificing pioneer soul. Let us review briefly the story of her life. She was born in 1851 in Amsterdam, New York of Scotch-Covenanter parents who had migrated from the north of Ireland to the United States. Here she received the usual schooling and orthodox religious training of the "best" families of the day. After graduating from Amsterdam Academy, she taught school for a while, and then went to New York City and entered the Women's Medical College, but soon discovered that work in the dissecting room was far too great a strain for her nerves at that time. A little later her parents passed away, and her brother called her to Chicago to live with his family. While there she studied music, as she was endowed with a fine voice. She was not, however, to make music her life's work, and decided to study painting and sculpture at the Art Institute in Chicago. From there she went to study in the Academy

of Fine Arts in Philadelphia where she remained three years. She was privileged also to study under the great painter, Chase, in New York and later to continue her studies in the art schools and studios of Paris.

On her return to this country she lived with an artist friend in Chicago. Often she repeated the old adage, "Man proposes, but God disposes," and she suited the action to the word, for instead of following the professional art career, for which she was qualified, she finally yielded to the constantly increasing urge which she felt to continue her study of medicine, matriculated in a Chicago medical college and finished her course there successfully.

DURING those early days of her life in Chicago, she met friends who were attending the first classes formed for the study of the Bahá'i teachings. These classes she joined but did not become a confirmed and confessed Bahá'i until after her intensive study of the teachings in 1903 with Mrs. Isabella D. Brittingham, an illumined Bahá'i teacher, who brought many of the most staunch friends into the Cause in those early days. Dr. Moody always acknowledged with a thankful heart the privilege that was hers in being taught by so able a Bahá'i teacher.

In the following years Dr. Moody gave much of her time to teaching and speaking for the Bahá'i Cause, though she had never before been a public speaker. The first Bahá'i Sunday School in Chicago was conducted by her and to this day those who attended that Sunday school tell of how she taught them to save their pennies to help in the pur-



Dr. Susan I. Moody

chase of the land for the first Mashriqu'l-Adhkár in the western world. Later she herself was one of the group of Bahá'i sisters who traveled up and down the outskirts of Chicago's north side in search of the best location for the now famous Bahá'i Temple which is in the course of construction in Wilmette, Ill.

ABOUT THIS TIME (1908) a party of American Bahá'ís traveled to Persia to visit the Bahá'ís in that land, and while there some Persian doctors had asked whether it would be possible to induce an American woman doctor to come to Tíhrán to live for the purpose of caring for the Persian women who at that time were so deprived of skilled medical care. While stopping in 'Akká, Palestine, on their return from

Persia the Americans communicated this wish to 'Abdu'l-Bahá Who asked them if they knew of such a doctor. The name of Dr. Moody was presented, and she received word without delay from 'Abdu'l-Bahá telling her she had been chosen for this great medical work in Persia. "I knew then," Dr. Moody often remarked, "why I had felt the urge so strongly to study medicine, I was obliged to study medicine in order to come to Persia." She was indeed destined for this great post of noble service. Nor did she hesitate when the call came but proceeded immediately on her journey. Had she not longed to see 'Abdu'l-Bahá? Several years before, she had made this vow, "I hereby devote, consecrate and sacrifice all that I am and all that I have and all that I hope to be and to have to Thee, O Divine Father, to be used in accordance with Thy Purpose." She now realized that the time had come to fulfill this vow. There were obstacles in her path, many did not wish to see her cast aside the practice she had established. "But my vow had been recorded," she said, "and 'Abdu'l-Bahá had summoned me. I was ready."

Enroute to Persia Dr. Moody stopped in the Holy Land to see 'Abdu'l-Bahá. She received from Him the necessary instruction and encouragement which gave her strength for, and joy in, the work ahead of her. At the time of parting He said, "You will need patience, patience, patience!" She tried never to forget that important injunction. Thursday, November 26, 1909,—the American Thanksgiving Day—was her first day in Tíhrán

and her heart was full of gratitude. It was a Thanksgiving Day never to be forgotten.

The story of the first year of Dr. Moody's service in Persia was one of struggles. Dr. Lotfullah was her first interpreter since her knowledge of Persian was very scanty. Often she left her sick ones in the office and retired to another room to pray for the supreme patience which 'Abdu'l-Bahá had prescribed. Later she became fluent in the Persian language and preferred to use it.

Bahá'ís all over America will remember the many interesting stories related by Dr. Moody herself during her visit to this country in 1925. In each city she visited meetings were arranged where she fully but humbly described her pioneering services to the women of Persia. All realized that had it not been for her absolute devotion to the Bahá'í Cause, her faith in the Bahá'í teachings, her oft repeated vow to consecrate her all to Bahá'í service, she could never have endured the many hardships which were her portion in the early days. Her faith was sublime.

Later a group of Persian doctors decided to open a hospital and at their request she joined them as a physician for the women patients. The hospital was successful from the beginning and continues its work as one of the foremost institutions of the kind in Tíhrán today.

ASIDE FROM her medical work, there was ever present in her mind the most important question of the education of girls which had been almost totally neglected in Persia. Some few women had studied be-

hind a curtain when a tutor was teaching the boys, but they were very few. Dr. Moody often said, "My heart ached for the neglected ones." Then began her magnificent efforts toward interesting others in this question of education. She found that many of the Bahá'i men were in full sympathy with her ideas, and through Bahá'i consultation and cooperation, a girl's school was started with an attendance of thirty pupils. This, too, was successful from the very beginning, and has steadily grown in importance. It now has an enrollment of several hundred and is known as the Tarbiat School for Girls. Some one has declared it to be "the greatest among all the schools in Tíhrán." In fact the school long ago had outgrown its quarters. One of the activities most dear to the heart of Dr. Moody was the raising of funds for an additional building. She wished this fund to be known as *The Kappes Memorial Fund* in memory of Miss Lilian Kappes, the first American Bahá'i teacher who died in Persia after giving nine years of indefatigable service to the school.

But it was not only the *Tarbiat School* for the secular education of girls that Dr. Moody was instrumental in starting. She also founded the Bahá'i study classes for girls, and herself visited these classes every Friday. The same curriculum was used as in the boy's classes for the study of the Bahá'i teachings. There are now sixteen different centers of these Bahá'i study classes for girls, all managed by trained teachers, and in these groups many who started years ago in the first

course are now teaching and training others.

WHAT WAS the secret of Dr. Moody's noble and self-sacrificing life? It was built on the only firm foundation that there is—the eternal rock of ages, the revealed Word of God. Her outstanding qualities were a keen spiritual perception, a clear vision, a pure and undefiled conception of the Bahá'i Teachings, and most important of all was her willingness to render instant obedience. She never knew the word compromise. She was humble, severed and selfless; her sense of justice was outstanding. The writer was an intimate associate of Dr. Moody for a time, and it is assuredly true that few there be who have the capacity she possessed to make just measurements, such a capacity is rare. Her intense love for the Persian Bahá'is was most manifest and her loving tributes to them at all times and in all places most noble and generous.

Deeds appealed to her far more than words. "All are partners in words," said Bahá'u'lláh. Often we have heard her recount the story of the famous Persian Bahá'i heroine, Qurratu'l-'Ayn, who, attending a meeting where a learned man was discoursing on philosophy, giving proofs and evidences regarding the Cause, arose and cried out, "This is the day of deeds. If thou art a man show forth deeds!" And in Dr. Moody's living of the life of a true and faithful Bahá'i there were daily deeds which revealed her station. These deeds had made her widely known in Tíhrán, and her unique life and outstanding services were much eulogized in the press of that city.



Group of Bahá'ís in Vienna, Austria. Seated, second from left, Miss Martha Root, American journalist and Bahá'i teacher and lecturer.

THE Message of Bahá'u'lláh was first heard in Vienna several years ago and Bahá'i teachers have visited there at various intervals since that time. In 1926 Miss Martha Root began a series of visits to that city for the purpose of building up a permanent Bahá'i group and this has been accomplished. Her most unique service and experience was her interview with Mme. Hainisch, mother of the former President of Austria, who gave Miss Root the story of Qurratu'l-'Ayn's influence in the life of Miss Marie vonNajmajer, the famous Austrian poetess whose greatest poem was on the teachings of the Báb and the life of Qurratu'l-'Ayn.¹ Another article under the title "The Servant Apostle,"² described the beautiful life and service of a Bahá'i brother

who had been, and continues to be most zealous and self-sacrificing in spreading the Bahá'i religion in that city.

All Americans who have had the privilege of visiting Vienna, find that its people are accomplished, charming, high intellectually and cultured, in fact their culture is unique. History has given ample demonstration of their patronage of the fine arts, especially of music. The great composers, Haydn, Schubert, Mozart and others were Austrians.

In the tribulations and tragedies which the Austrian people, and especially those of Vienna, have experienced in the last two decades, may there not a great spiritual Renaissance blossom forth from this Bahá'i group. —M. H.

¹Bahá'i Magazine, Vol. 18, p. 44. ²Ibid, Vol. 16, p. 749.

WHAT IS

MUSIC?

"Music is most important. Music is the heart's own language. Its vibrations uplift the spirit; it is very beautiful and a great art."

—*'Abdu'l-Bahá.*



MUSIC is one of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove to be accidental upon etheric vibrations, for voice is nothing but the expression of vibrations which, reaching the tympanum, affect the nerves of hearing. Musical melodies are therefore those peculiar effects produced by, or from, vibration. However, they have the keenest effect upon the spirit. In sooth, although music is a material affair, yet its tremendous effect is spiritual and its greatest attachment is to the realm of spirit. Voice is the vibration of air and is like the waves of the sea. The voice is produced through the instrumentality of the lips with the tongue, etc. These cause a wave in the air, and this wave reaches the nerve of the ear, which is thereby affected.

WHAT is music? It is a combination of harmonious sounds. What is poetry? It is a symmetrical collection of words, therefore they are pleasing through harmony and rhythm. Poetry is far more effective and complete than prose. It stirs more deeply. A fine voice, when joined to beautiful music, causes great effect. All these have in themselves an organization and are constructed on natural laws, therefore they correspond to the order of existence like something which fits into the mould of nature. When it is so, this effects the nerves, and they affect the heart and spirit. In the world of existence all material things have a connection with spiritual realities. Thus the voice connects itself with the spirit and it can be uplifted by this means. In short, musical melody forms an important role in the associations, or outward and inward characteristics or qualities of man, for it is the inspirer or motive power of both the material and spiritual susceptibilities. . . . When man is attached to the love of God, music has a great effect upon him. . . . The art of music is divine and effective. It is the food of the soul and spirit."

—*'Abdu'l-Bahá.*

SECURITY IN A FAILING WORLD

SYLVIA PAINÉ

DEN Security for a Failing World*, a recent book by Mr. Stanwood Cobb, noted educator and writer, we have a uniquely comprehensive and convincing treatment of both the political and religious sides of our life today. He shows clearly and conclusively the crying need of reform in both these spheres and of their interdependence.

The first half of the book is devoted to the political, economic, and religious approaches of the Bahá'í Faith, whereas the last ten chapters deal in a broad fashion with its basic truths and principles. The book is not overburdened with details and facts, and in it are skillfully woven quotations from current writings and speeches which point to the present world conditions, and excerpts from the words of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, showing most clearly in what ways the Bahá'í Faith embodies the answers to the needs of the world at present.

The opening chapters point to the advantages of a planned society. Material and scientific development, it is shown, have far outstripped the development of society morally and spiritually.

"What humanity desperately needs," says Mr. Cobb, "more than new sources of power, more than leisure or prosperity is a new conscience. When that arrives man's intelligence . . . can forge a way to

a general level of prosperity not only far greater than human hope has envisaged, but also eternally durable. Philosophers, economists, statesmen, with a zeal enforced by necessity, are seeking today security for a failing world. The solution to their quest must be found chiefly in a new universal moral and spiritual consciousness of brotherhood applied in practical terms to the organization of human society."

But, the writer goes on to question, is the intelligence of man capable of creating the needed stable civilization? Do we not, after all, need a super-human mind and spirit to guide successfully the complicated affairs of modern civilization? A force more powerful than that of human intellect is needed, for men are, even though intelligent beings, swayed by their emotions. Is not a development of, an education, so to speak, of the emotions needed? And what power has been found, through the ages, to be greater than that of true religion? A spiritual renaissance, we then conclude, is the only possible cure, in this age of doubt, whose many and decadent religious institutions are rendered even more impotent by the very fact of their numerousness and rivalry.

"The greatest of all master emotions," says Mr. Cobb, "is religion. This is the force which normally governs and directs the emotions of

human beings, harnessing them into spiritual and cultural unities."

THE NEXT four chapters are devoted to a brief but extremely comprehensive treatment of the place which the great religions of the past, Zoroastrianism, Judaism, Buddhism, Christianity, Islam have had in their influence on civilization. The truth which Bahá'u'lláh and 'Abdu'l-Bahá have so clearly pointed out is saliently emphasised, in this account, that religion, like everything else in the world, is subject to transmutation and change and that each great religion has, in its turn, suffered the same spiritual decline and final impotence. This does not mean that religion should be regarded as for all time in the discard heap of decayed institutions, but points to the all-important fact that a renewal of religion, of spirituality, is from time to time most vitally necessary.

In presenting the essence of the Bahá'i Faith, its principles and message for today, Mr. Cobb speaks first of the universality of its appeal. As amply demonstrated already among the adherents of this Faith, members of all races, nations, classes, religions, find in its teachings the ideals, both individual and universal, which meet most closely their needs. In addition all religions have abundant prophetic utterances about the One Who is to come in the latter day. The great political principle, that of a universal federation of the world, on which the Bahá'i Faith is based is likewise universal in appeal in that it leaves no room for domination of one nation over another. But for the founding of a truly effective fed-

eration it is absolutely essential that all peoples should be likewise bound together through a common religious belief, and hence a common standard of morals and ethics. To further ensure a common world culture Bahá'u'lláh gave the important principle that there must be one universally accepted auxiliary language.

Prejudice, Mr. Cobb emphasises, is one of the greatest barriers to the establishment of a firmly knit world state or civilization, a world unified in a lasting way. Selfish emotions must be overcome by altruistic. One of the oldest and most deep seated of prejudices is that existing between Orient and Occident. Religions of the past have not succeeded in overcoming this prejudice and since the days of the Golden Age of Greek civilization, Western and Oriental cultures have been becoming more divergent, the former advancing along more purely material lines, the latter contributing much in religious thought but little in the practical sciences. As the world is, through the many technical advances, becoming more closely unified, it seems inevitable that Orient and Occident can no longer live independently of each other. Is it not imperative for them to find a common basis of ideals and of culture, a loyalty to a cause which both can share equally? The Bahá'i religion like all others arose in the Orient and has the spiritual qualities which appeal naturally to the Oriental. But in its teachings the importance of scientific knowledge and investigation is stressed. Already it has spread widely in the West as well as the East, and has proved to be peculiarly well fitted to serve as a

bond linking Oriental and Occidental together in a true spirit of brotherhood.

ONE OF the most illuminating and most sorely needed teachings of the Bahá'i Faith is the plan for the political and economic state. Gradually throughout the past century and especially in the last quarter-century there has been a growing consciousness of the obligation of governments towards all those within their territories. Especially in view of the growing complexity of the economic pattern and the greater scope and intensity of economic crises and ensuing depressions has the need for the government to enter into new fields of enterprise in order to keep large masses of its citizens from starvation become evident. The Bahá'i plan, Mr. Cobb points out, maintains a very remarkable balance between capitalism and socialism: keeping on the one hand the profit motive for the individual, but providing for just distribution of rewards among all and a guarantee of a living to each. Through a system of profit sharing between capital and labor in industry, steeply graded income and inheritance taxes, and an acknowledged recognition by the state of its duty to provide employment or living for each individual, an order will be brought about in which extremes both of wealth and of poverty will be avoided, and political and economic justice be attained.

In the concluding chapters Mr. Cobb deals briefly with the problem of modern youth, the relationship of the Bahá'i Faith to other relig-

ious institutions, the joy and inspiration which comes to those working towards the Bahá'i goal of "making a better world." The Bahá'i Faith, he says, is the answer to the problems of modern youth, torn between the alternatives of complete materialism and overthrow of ethical and moral standards on the one hand, and the acceptance of unsatisfying religious dogmas and creeds on the other. This Faith asks of no loyal adherent of any of the religions that he forsake the fundamental truth on which they are based. It does not demand that one renounce in any sense his loyalty to or love for Christ. Rather the teachings of Bahá'u'lláh serve to enhance and put in a more glorious light the teachings of the Prophets of old. And in the goal of helping to establish the New World Order of Bahá'u'lláh one finds inspiration and strength sufficient to remold and make more rich one's individual character.

ON READING this very able treatment of the outstanding points in the message of Bahá'u'lláh, Bahá'is will surely find renewed inspiration for themselves as well as a fuller knowledge of the signs in the world pointing inevitably to the need and truth of this stupendous revelation. For all thinking people this book offers an irresistible challenge and a promise: A challenge to the teachings, the creeds and principles on which our present institutions are working in the "failing world," and a certain promise of a more just and secure world order in the not distant future.

INSTRUMENTS EFFECTIVE

DALE S. COLE

"To strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation must, it is my unalterable conviction, remain the first obligation and the object of the constant endeavor of each one of its loyal adherents."

—Shoghi Effendi.

TRANSITION periods of whatever nature are always rather difficult and confusing experiences. There usually is the disturbing proclivity of contrasting the familiar factors of the past with the strange elements of the new.

The pattern of behavior in such periods has been well defined. Two divergent attitudes vie with each other,—the inertial bent to cling to the old and, if the exigency is sufficiently threatening, a clamor for some relief, protection or improvement.

Man has become quite expert in applying the scientific method involving experiment, to the conquest of knowledge and benefits of the physical world. In these activities he is, in a sense, outside the arena of action. But it is more difficult to experiment with forces and influences which alone are adequate to bringing about the re-acceleration of civilization. Man is a participant in such events and not outside the sphere of action. There is always the fear that even the experiment itself may hurt and persistent doubt as to the outcome. Man is fearless in experimenting with everything except his social relationships and responsibilities.

THE LARGER any new undertaking, the greater the need for a comprehensive plan, the correct method and the proper technique. The establishment of the New World Order is at once the greatest task and

the most glorious privilege which has ever confronted humanity.

That a New World Order is not only imminent but imperative is the resultant opinion of many points of view and it is being freely and persistently voiced in various modes of expression in a profusion of contemporaneous discussions in magazines and books, here and abroad.

The plan has been formulated and revealed by Bahá'u'lláh.

The method has been explained by 'Abdu'l-Bahá.

The technique has been demonstrated by 'Abdu'l-Bahá.

The early stages of construction are being directed by Shoghi Effendi.

Is it not true that: The more significant the task the greater must be the preparation? The more fundamental the revisions involved the more securely must the foundations be laid? The more comprehensive the scope of influences the more important the initial steps of building? The more complex the effects the more exacting the craftsmanship required? The more exacting the craftsmanship the more requisite an apprenticeship?

The Bahá'i Movement aims at the establishment of a New World Order—nothing less. This can only be accomplished by "instant, exact and complete obedience." It presupposes the sustaining power of continuous meditation and prayer. It must be pursued with "cease-

less, tireless energy." It is the most exacting, yet thrilling and glorious adventure in human experience.

Consequently, it is not difficult to realize and appreciate that the early steps in the practical application of such a tremendous and vital project must be very wisely and correctly executed. This conception helps to explain Shoghi Effendi's many and continued specific instructions as to the importance of Bahá'i Administration in so far as it has evolved or been given. This should allay any concern regarding the remote possibility of undue stress being directed to it. It is the task of the moment, essential to the present status of the project. Understanding and applying Bahá'i Administration is the preface to subsequent chapters of advancement. May it not suggest the training and obedience required of apprentices, who *learn while* they work; who apply the knowledge they have previously acquired, but gain more by actual experience and the constant unfoldment of working operations?

IN MANY engineering undertakings it is necessary to use the step by step method in calculations, experiment and construction. The establishment of the New World Order of Bahá'u'lláh is not, however, an experiment the culmination of which is in doubt. There is the unquestionable assurance that *it will be*. But abilities and capacities are such that man best employs the step by step method—gaining skill and strength as he proceeds. It is a protecting bounty that the sun does

not rise abruptly in the morning. The susceptibility of the world also is such that the gradual unfoldment of the New World Order is ordained by *divine wisdom*. Life must go on while these great changes come.

Administrative principles and methods, as being enunciated by Shoghi Effendi, constitute, in a manner, the basic parts of the lower frame work, around and upon which the structure will be built. Even though the magnitude, the form, the beauty, or the influences of the structure when complete cannot now be seen, each step of the work can and must be performed in accordance with the specifications and instructions of the Master Builder.

Scientific accomplishment requires long years of training, the mastering of fundamentals, correct methods and adequate technique, patience and persistence before even initial results are obtained. For the scientist, fame and recognition lie in the distance, many degrees beyond his first successes. What years of painstaking apprenticeship and "grounding" must the artist, the musician, the poet, the craftsman spend before they can "weave cloth with threads drawn from their own hearts." Is there any more exacting profession to master than that of learning to express thoughts proficiently and beautifully in words? And yet how strict the rules and how laborious the learning ere the satisfaction of self-expression blossoms. "The greatest gifts of man are reason and eloquence of expression." How inflexible and sovereign are the laws of the most exact of the sciences—mathematics. What a powerful

tool it is, but by what detailed steps of progress is it understood and mastered sufficiently to be of real service. Each stage is "ground-work" for the next higher. Each pace a toe-hold for the next. Such examples of the necessity for preparation and careful beginnings in human experience are many and need not be multiplied.

"A chain is no stronger than its weakest link" and that weak link may be the first or second one forged.

AN ENGINEER or group of engineers designs an intricate and complex unit of automatic machinery. Do the men in the shops, working on individual parts from a detailed blue print, question the shape, material, dimensions or tolerances prescribed thereon? They may have no conception whatever of the final assembly but a good workman cooperates and follows the specifications, and how proud he is of his contribution when the machine performs perfectly some service, automatically going through the motions dictated for it by the designer! This is requisite cooperation—essential unity of action.

In emergencies, some people have the valuable faculty of almost instinctively doing the right thing—and emergencies do occur. These are good people to have around in times of danger. And is this characteristic, a matter of straight and clear thinking, not largely attributable to thorough grounding in self-control and response, to training and experience? Animals are taught to traverse an intricate labyrinth of paths to reach food, so that the animal eventually responds

to its need by taking the correct path unerringly and surely. Steering an automobile soon becomes "second nature." Again, illustrations of "grounding" or the mastery of essential fundamentals are profuse in life and need not be further elaborated.

Do not these experiences indicate the value of mastering *first principles* in order that we may perform the simple requirements correctly and more or less involuntarily, leaving our additional abilities free to cope with the more advanced problems when and where they arise? Do they not establish surely the wisdom of careful and correct beginnings and accurate execution?

So should anyone, for any reason whatsoever, feel even the slightest trace of indecision regarding the importance of mastering and applying Bahá'i Administrative Principles as they evolve or are given, it is to be remembered that:

1. The good craftsman questions neither the plan, the designer's specifications, nor the master builder's instructions.
2. All human experience attests the value of "grounding" in knowledge and response.
3. The greatest unity is essential for the greatest degree of cooperation.
4. There is an obligation of "instant, exact and complete obedience", through which and only through which one can draw upon spiritual power sufficient to supply one with the requisite "ceaseless, tireless energy."

THE COMPOSITION of physical substances appears to begin with a "nucleus" of the atom. The em-

mission of physical energy is dependent on minute bundles of "quanta." Behind every project there is an idea or nucleus of thought. The idea of present day Bahá'í Administration is to teach the beginnings, the rudiments of the coming New World Order. Doubtless there is also an element of discipline therein.

Bahá'í effectiveness is predicated on the idea of the greatest unity and harmony of action ever conceived. Bahá'í Administration is a safeguard for the undivided, practical

application of such unity as a great, regenerative force.

Shoghi Effendi has spoken of "wider loyalties", so whatever loyalties to the basic principles of the Revelation of Bahá'u'lláh may exist, from which nothing should ever detract, are we not being asked to clothe ourselves with a wider-loyalty within the Plan—and embrace the opportunity to make ourselves more effective instruments for the carrying out of The New World Order?



MUSEUM OF CONTEMPORARY ART IN BELGRADE

MARTHA L. ROOT

The author of this article, Miss Root, who four times has had the privilege to be received in the Royal Palace in Belgrade by their Royal Highnesses Prince Paul of Yugoslavia and Princess Olga, has written a special article for "The Bahá'í World" Volume 5—(which is soon to appear)—about these charming and serious members of the Royal House of Yugoslavia. They have deep interest in religion and education, and are very conversant with Bahá'í ideals of training children, with Bahá'u'lláh's teachings for the oneness of humanity and with the architectural beauties of the Mashriqu'l-Adhkár in Chicago. H. R. H. Prince Paul of Yugoslavia is now the chief Regent of His Majesty young Peter of Yugoslavia since the tragic passing of His Majesty King Alexander.

WHY should art lovers in the United States be interested in the new Museum of Contemporary Art in Belgrade, Yougoslavia? There are several excellent reasons: first, all travellers will find this National Art Gallery contains some of the great works of the Yougoslav sculptor Ivan Mestrovic, whose exhibitions in New York, Washington, Chicago, Detroit and other cities gave a forward impulse to artistic education; a few of his sculptural masterpieces are in our country.

A visit to this Balkan Gallery shows from the forty-four works of

Mestrovic that he is an epic artist with a strength like Michael Angelo. This Yougoslav is a creator of temples—national, Christian, human temples. He loves the themes of maternity, childhood, revolts, suffering, death. His men are prophets, saints, heroes, titans. Coming from the Balkans, Mestrovic has in his soul several civilizations, Mediterranean, Eastern, Western, all these are blended together, synthesized in his great works.

Secondly, this new gallery founded five years ago from nothing really, by His Royal Highness

Prince Paul of Yougoslavia, now has representative pictures from the French, English, Dutch, German, Hungarian, Bulgarian, Rumanian Schools of painting as well as the works of the best Yougoslav artists. There are only three American painters' works in the whole gallery. Holland, at the Hague has a "Comite pour la propagation de la connaissance des arts plastiques nederlandais en Yougoslavie" composed of Yougoslav officials in that land and some of the Dutch painters and patrons of art. The writer feels that it is possible to have a similar committee of some of the United States artists and patrons of art collaborating with the Yougoslav Minister in Washington and Yougoslav Consuls in the different cities.

THIS Belgrade National Gallery is the first permanent exhibit of foreign paintings in that capital and it is a gallery unique of its kind in South-Eastern Europe. Imagine Washington, D. C., a vassal capital for more than five hundred years: imagine all the soldiers of the United States being driven out of their country to some island like Corfu; then in the building up from the ruins of world war, of a recaptured, restored, free fatherland they again construct Washington and in the midst there is created a charming, small National Art Gallery, then O reader, you will feel what this gallery means to the people of Belgrade! It is visited by enormous throngs and the writer observed how often Yougoslav artists come to Belgrade to remain for a few days to study these pictures.

It would be wonderful if His Royal Highness Prince Paul could come to the United States and



H. R. H. Princess Olga of Yougoslavia, from a painting by the French artist, J. E. Blanche.

know our galleries as he knows those of Europe. He is a deep scholar and a connoisseur of art; this Prince studied in Oxford University, but as his work was interrupted during the world war, he returned and received his M. A. degree later. Prince Paul is the inspiration, the promoter of Yougoslavia's artistic life—His Majesty King Alexander was a very great lover of art, but was too busy to give it full attention—he followed each artistic movement in his country with profound interest and helped it in every way possible.

H. R. H. Prince Paul took the entire initiative in founding this fine gallery. He has housed it in a most

pleasing palace of ancient Serbian architecture and the distribution of rooms is especially picturesque. It is said to be the most beautiful house of old Belgrade; built in 1828, it is in itself an architectural monument interesting and precious. Passing on through the semi-circular rooms one sees in the School of Painting of Contemporary Yougoslavs how flourishing it is, how worthy of being represented in the Gallery of Prince Paul. Among the artists most famous one should mention the works of Milunovic, Bijelic, Urelac, Tartaglia.

Among Mestrovic's works one should not miss seeing the superb bronze bust of H. R. H. Prince Paul, and one should also study the parts of a National Temple, also of Mestrovic, which will be raised on the Field of Kossovo, in memory of the battle with the Turks in the fourteenth century. Another modern Yougoslav sculptor whose works attract many to this gallery is Toma Rosandic; his domain is humanity.

The French School of Painting

includes a lovely portrait of Her Royal Highness Princess Olga, wife of Prince Paul, painted by J. E. Blanche. His Royal Highness Prince Nicholas of Greece, (father of Princess Olga) and a well known painter, has one rare picture in this gallery, a landscape of Bohinje, the summer home of Prince Paul and Princess Olga in the Julian Alps of Slovenia, near Bled.

It is very easy to stop over for a day or two in Belgrade coming through on the Orient Express from Paris to the Near East, and see this gallery and other beautiful and interesting sites and scenes, and meet some of the fine people of Belgrade.

Through the courtesy of H. R. H. Prince Paul, several exhibitions of Yougoslav paintings have been made in other countries. Press comments revealed that the beauty and value of Yougoslav modern art are much appreciated in other lands. United States lovers of art who visit this gallery will begin to ask about having exhibitions of Yougoslav paintings and sculpture in our country.



PORTALS TO FREEDOM

(An Autobiographical Story)

CHAPTER 6.

"And finally there emerges, though on a plane of its own and in a category entirely apart from the one occupied by the twin Figures [the Báb and Bahá'u'lláh] that preceded Him, the vibrant, the magnetic personality of 'Abdu'l-Bahá, reflecting to a degree that no man, however exalted his station, can hope to rival, the glory and power with which They who are the Manifestations of God are alone endowed."

—Shoghi Effendi.

DURING one of the talks given by 'Abdu'l-Bahá to a comparatively small group of the more in-

timate friends, I sat beside Him on a small sofa. For most of the hour, while He talked and answered

questions, He held my hand in His or rested it lightly upon my knee. There flowed from Him to me during that marvelous contact a constant stream of power. The remembrance of this experience has brought to me through the years, at higher moments of insight, thoughts difficult to express. "Words cannot step into that Court." When 'Abdu'l-Bahá says that "there is a Power in this Cause far transcending that of men and angels," what does He mean in terms applicable to our everyday human experience, if not that the World of Reality is a World of such Power as this world has never known? When mankind learns how to become a channel for that Power as *He* always was and is, instead of attempting to mop it up for one's own use, then indeed "this world will become a garden and a paradise." Certainly I felt that transcendent power flowing from Him to me; and Mr. Mountfort Mills once told me that he had the same experience when sitting close to 'Abdu'l-Bahá during an automobile ride. He said it was like being charged by a divine battery.

I speak of this only because it is another illustration of the effect Abdu'l-Bahá's presence always had on me. I could not be near Him without surges of almost irresistible emotion sweeping through me. Sometimes the effects of this emotion were apparent, but not always. I once spoke of this to 'Abdu'l-Bahá, apologetically referring to my childish weakness. "This is an evidence of strength, not weakness," He said. "Such tears are the pearls of the heart."

It is not unusual for deep emotions to be stirred when the eye is satisfied by a noble picture—a glorious sunset or a peach orchard in full bloom. Or when the ear is entranced by the genius of a Beethoven, a Bach, a Mendelssohn. To the eye or ear trained to detect subtle harmonies of color, composition and tone, a chord is struck by transcendent beauty which stirs the depths. How much more must this be true when the eye, the ear, the heart are filled with the vision of human perfection!

Here in 'Abdul-Bahá I saw that for which all my life I had longed,—perfection in word and deed,—a beauty which no line or tone could ever depict; a harmony which resounded to my inner ear like a mighty symphony; a reposeful power such as is hinted at in the *Moses* of Michael Angelo, or the *Thinker* of Rodin. In 'Abdu'l-Bahá it was not a hint I got, it was the perfection of all that the hungry heart desired. I have heard of instances in the Orient of believers who entered His presence for the first time being swept by such irresistible tides of emotion that they would seem to dissolve in tears. I cannot wonder. Here I saw and felt and heard a simplicity merging into power; a humility which sat His brow like a kingly crown; a purity which never tarnished, and, above all, Truth personified—the very Spirit of Truth enshrined in a human temple. It was utter satisfaction to my soul simply to be near Him.

Perhaps there was also a reason for my emotion in the despair lying ever deep within; for to me it

could never be enough merely to contemplate such perfection. A voice continually cried within me: "You must never rest until you have clothed yourself in the attributes of God." I seemed to hear in every word He spoke the words of Jesus: "You must be perfect even as your Father in heaven is perfect." These had always been more or less only words to me. I began now dimly to hope that they might really mean exactly what they said. And this became certainty when I read for the first of many times these wonderful words from Bahá'u'llah's Tablet to the Pope:

"If ye believe in Me ye shall experience that which has been promised you, and I will make you the friends of my soul in the realm of My Greatness, and the *companions of My Perfection* in the Kingdom of My Might forever."

Under the influence of such tremendous thoughts as these I one day asked 'Abdu'l-Bahá how it could ever be possible for me, deep in the mass of weak and selfish humanity, ever to hope to attain, when the goal was so high and great. "Kam kam," He said, "Kam kam."

Little by little; little by little. And I have all eternity for this journey from self to God, I thought. The thing to do is to get started.

TOWARDS THE latter part of April, late one Sunday afternoon, I was again at the home where so many wonderful hours had been spent. It had become almost a habit, when the service at my church was over and dinner dispatched, to hasten in to New York and spend the rest of

the day and evening at this home. Sometimes I would have an opportunity to speak to 'Abdu'l-Bahá, but usually I must be content with a glimpse of Him, or with listening to Him while He spoke to a small group. This particular afternoon, however, was destined to be a red-letter day. I was standing alone at one of the windows looking out upon the street, when I was startled by seeing a large group of boys come rushing up the steps. There seemed twenty or thirty of them. And they were not what one would call representatives of the cultured class. In fact, they were a noisy and not too well-dressed lot of urchins. They came up the steps with a stamping of feet and loud talk, and I heard them being ushered in and up the stairs.

I turned to my hostess, who was standing near. "What is the meaning of all this?" I asked.

"Oh, this is really the most surprising thing," she exclaimed, "I asked them to come today, but I hardly expected that they would."

It seemed that a few days before 'Abdu'l-Bahá had gone to the Bowery Mission to speak to several hundred of New York's wretched poor. As usual, with Him went a large group of the Persian and American friends, and it made a unique spectacle as this party of Orientals in flowing robes and strange head-gear made its way through the East Side. Not unnaturally, a number of boys gathered in their train and soon they became a little too vocal in their expression. As I remember, even some venturesome ones called names and threw sticks. As my

hostess told the story, she said: "I could not bear to hear 'Abdu'l-Bahá, so treated and dropped behind the others for a moment to speak to them. In a few words, I told them who He was, that He was a very Holy Man who had spent many years in exile and prison because of His love for Truth and for men, and that now He was on His way to speak to the poor men at the Bowery Mission."

"Can't we go too?" one who seemed to be the leader asked. I don't think that would be possible, she told them, but if you come to my home next Sunday, and she gave them the address, I will arrange for you to see Him. So here they were. We followed them up the stairs and into 'Abdu'l-Bahá's own room. I was just in time to see the last half dozen of the group entering the room.

'Abdu'l-Bahá was standing at the door and He greeted each boy as he came in; sometimes with a hand-clasp, sometimes with an arm around a shoulder, but always with such smiles and laughter it almost seemed that He was a boy with them. Certainly there was no suggestion of stiffness on their part, or awkwardness in their unaccustomed surroundings. Among the last to enter the room was a colored lad of about thirteen years. He was quite dark and, being the only boy of his race among them, he evidently feared that he might not be welcome. When 'Abdu'l-Bahá saw him His face lighted up with a heavenly smile. He raised His hand with a gesture of princely welcome and explained in a loud voice so

that none could fail to hear: "Ah, a *black rose*."

The room fell into instant silence. The black face became illumined with a happiness and love hardly of this world. The other boys looked at him with new eyes. I venture to say that he had been called a black —many things, but never a black rose.

THIS SIGNIFICANT incident had given to the whole occasion a new complexion. The atmosphere of the room seemed now charged with subtle vibrations felt by every soul. The boys, while losing nothing of their ease and simplicity, were graver and more intent upon 'Abdu'l-Bahá, and I caught them glancing again and again at the colored boy with very thoughtful eyes. To the few of the friends in the room the scene brought visions of a new world in which every soul would be recognized and treated as a child of God. I thought: What would happen to New York if these boys could carry away such a keen remembrance of this experience that throughout their lives, whenever they encountered any representatives of the many races and colors to be found in that great city, they would think of them and treat them as "different colored flowers in the Garden of God." The freedom from just this one prejudice in the minds and hearts of this score or more of souls would unquestionably bring happiness and freedom from rancor to thousands of hearts. How simple and easy to be kind, I thought, and how hardly we learn.

When His visitors had first ar-

rived, 'Abdu'l-Bahá had sent out for some candy and now it appeared, a great five-pound box of Park & Tilford's mixed chocolates. It was unwrapped and 'Abdu'l-Bahá walked with it around the circle of boys, dipping His hand into the box and placing a large handful in the hands of each, with a word and smile for everyone. He then returned to the table at which He had been sitting, and laying down the box, which now had only a few pieces in it, He picked from it a long chocolate nougat; it was very black. He looked at it a moment and then around at the group of boys who were watching Him intently and expectantly. Without a word, He walked across the room to where the colored boy was sitting, and, still without speaking, but with a humorously piercing glance that swept the group, laid the chocolate against the black cheek. His face was radiant as He laid His arm around the shoulder of the boy and that radiance seemed to fill the room. No words were necessary to convey His meaning, and there could be no doubt that all the boys caught it.

"You see," He seemed to say, "He is not only a black flower, but also a black sweet. You eat black chocolates and find them good: perhaps you would find this black brother of yours good also if you once taste his sweetness."

Again that awed hush fell upon the room. Again the boys all looked with real wonder at the colored boy as if they had never seen him before, which indeed was true. And as for the boy himself, upon whom all eyes were now fixed, he seemed

perfectly unconscious of all but 'Abdu'l-Bahá. Upon Him his eyes were fastened with such an adoring, blissful look as I had never seen upon any face. For the moment he was transformed. The reality of his being had been brought to the surface and the angel he really was revealed.

I LEFT THE house with many deep thoughts crowding my heart. Who was this Man? Why did He have such power over souls? He made no pretensions of goodness. He did not preach; oh, never! Not even by the faintest implication did He ever intimate that one should be otherwise than what he was; yet somehow He showed us worlds of beauty and grandeur which tore our hearts with longing to attain, and made us loathe the round of so-called life to which we were bound. I did not know what to think of it all, but I did know, even then, that I loved Him as I had never dreamed of love. I did not believe as those around me did. Indeed, I hardly ever thought of what their many words concerning His station sought to convey. I was not interested in that at all, it seems. But I certainly did believe that He held a secret of life which I would give my life to discover for myself.

I spent myself in prayer that night. I felt that I had never really prayed before. I am not given to what is called occult, or mystic experiences, but as I prayed that night there were surely Presences in the room. I heard rustlings and little whisperings. A new and wonderful world opened before me from that night.

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